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"He Is Risen"

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Cover Kodachrome by Josef Muench

Monthly Thoughts

BY CHARLES FILLMORE
To Be Used from March 20 to April 19

Illumination: The resurrecting Christ radiance lights my mind, and my whole being is illumined with Truth.

Prosperity: New avenues of prosperity are constantly opening to me through the power of the Spirit within.

Healing: The resurrecting Christ life within is now restoring, renewing, and rebuilding my body temple.

For instructions about these thoughts turn to page 50

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Witnesses of the Resurrection

from the writings of

CHARLES FILLMORE

ON THE RESURRECTION morning the friends and followers of Jesus seemed to have forgotten His promise that He would rise from the dead, and they looked for His body in the tomb. This incident shows that when the belief in death has overshadowed us, it darkens our understanding; we must pass from under this cloud before we can be conscious of the presence of awakened life.

We must stop calling our body flesh and blood, and see it as it is in Spirit-mind, pure and incorruptible. This realization of man's perfect body will arrest decay, disintegration, and death.

We must rise above material thoughts into spiritual realization, and live, move, and have our being in a divine reality. When our views of man are elevated to spiritual understanding, we shall begin to express bodily perfection. Our thoughts must be

perfect before we can expect to manifest perfection in body. The issues of life are within man; the body is merely the record of the mind of the individual.

The resurrection of the body is the paramount theme of the New Testament and in fact the all embracing yet veiled subject of the entire Bible. Immortality has been the engrossing subject of man's thought since the record of the race began. Passage after passage might be cited from the Bible illustrating what man's body potentially is and how it should be controlled and governed so as to gain for its possessor the greatest amount of harmony in life.

A woman was the first person to come to Jesus' tomb after He had risen. Mary was searching for her Lord and Master in the tomb even while He was at her side. John and Peter, failing to find Him where they expected Him to be, "went away again unto their own home." Women are more receptive to Truth than men, but if today a man died who claimed he would resurrect his body on a certain day, it is doubtful whether even the women would go to the tomb to see the resurrection. Mary and the other women did not go to the tomb of Jesus expecting Him to be there alive. They did not expect to see Him come out of the tomb; on the contrary they had spices and herbs for the embalming of His body. The body was not there and they began to inquire about it. The angel told them, "He is . . . risen;" but they could not believe it, and they looked into the tomb. There were the grave clothes, but the body of Jesus was gone. The disciples, when told that Jesus had risen, were skeptical

We are told that Jesus walked with two of them on the way to Emmaus and explained the Scriptures to them. After a time they recognized Him; then He disappeared from their midst.

Shortly after the incident at Emmaus, Jesus appeared again to the eleven, and to prove to them that He had the same body that He had had before His resurrection, He "showed them His hands and His feet," and He ate a piece of broiled fish. After that He disappeared again. All this would be thought "spooky" in our day, and we cannot blame the disciples for being "amazed."

Jesus Christ did not say that He was going to separate Himself from us; on the contrary, He is more universally at work with us than He was when He was on earth in His body. If we identify ourselves with the Christ mind, we shall find that Jesus is in our midst today and that the principles which He demonstrated are coming closer and closer to the consciousness of every one of us, through our faith in Him.

The "resurrection" of the body has nothing whatever to do with death, except that we may resurrect ourselves from every dead condition into which sense ignorance has plunged us. To be resurrected means to get out of the place that you are in and to get onto a higher plane. Resurrection is a rising into new vigor, new prosperity; a restoration to some exalted state. It is absurd to suppose that it applies to only the resuscitation of a dead body.

Paul hints at a time when the body will be changed, and he says it is when "death is swallowed up in victory." Here are Paul's words: "When

this corruptible shall have put on incorruption, an this mortal shall have put on immortality . . . Deat is swallowed up in victory."

This transformation is worked out by the ind vidual himself, and is not the result of physical deat but rather of the death or annihilation of the erro neous ideas that ignorance has stored in the cel of the body. It is first a mental resurrection, fo lowed by a body demonstration.

Creative Mind has placed in the soul of ever one an image of the perfect-man body. The imagi process in the soul may well be illustrated by th picture that is made by light on the photograph plate, which must be "developed" before it becom visible. Or man's invisible body may be compared the blue print of a building that the architect d livers to the builder. Man is a builder of flesh an blood. Jesus was a carpenter. Also He was indeed t master mason. He restored the Lord's body ("t temple of Jehovah") in His mind and heart (Jer salem).

Jesus taught that we must attain the consciou ness of eternal life, that we have no life in us un we have attained this consciousness. Until we de onstrate over death, the death of the body, we a in a transitory state of existence.

Paul's instruction was: "Glorify God . . . in yo body" which proclaims the fact that the God natu may become manifest in every individual. What's the chief object of man? To glorify God in bo his soul and body; this is the true answer. Have t courage to make the heroic attempt to give perso l expression to God. And how shall we do this? By

mentally agreeing that we are potentially the Christ and capable of making a divine presentation of ourself to the Father. We must rise to the conscious realization that every thought of our mind, every atom of our body, every molecule of our being, every function of our nature, and every force of our mind is divine, and that all of these do and shall vibrate to the harmonies of Spirit. This is the resurrection of man; there is none other.

By so doing we establish our ego, our I AM identity with Divine Mind, and enter with Jesus into joint heirship to the heavenly inheritance of power, peace, prosperity, and perfection.

All the so-called human or earthly spheres of operation are reflections of the divine, and by considering them we may gain an intellectual concept of spiritual realities, but we should ever remember that the spiritual things are "spiritually judged." By this higher renewal of the mind we shall be bodily transformed, and prove those things which are good, perfect, and true.

The resurrection of the body is not dependent for its demonstration on time, evolution, or any of the man-made means of growth. It is the result of the elevation of the spiritually emancipated mind of the individual.

Step by step, thought added to thought, spiritual motion added to spiritual emotion—eventually the transformation is complete. It does not come in a day but every high impulse, every pure thought, every upward desire adds to the exaltation and gradual personification of the divine in man and to the transformation of the human. The "old man" is

constantly brought into subjection, and his dee
forever put off, as the "new man" appears array
in the vestments of divine consciousness.

All have hope and find deep consolation, aye,
surance in the belief of the final redemption of
body; and this universal feeling is born of
legitimacy of the faith that this redemption m
eventuate, that perfection is the ultimate goal
man's being, and that death and separation m
disappear from human experience.

RESURRECTION

Mabel Hatton Marks

"There is no resurrection," men may cry,
And yet their hearts feel what their lips den
For all along the way they are beholding
Renascent miracles of life's unfolding:
The lily that so lately was but earth
Now risen in its glory of rebirth;
And everywhere the always upward urgence,
As in the caterpillar's strange emergence
From close-wrapped shroud into a butterfly
Of matchless beauty winging toward the sky
As man himself arose through ages slowly
From forms of life the simplest and most low
There is a power beyond the human will;
There is a voice within the heart: "Be still
And know that I am God." If men but hear
They find the resurrection of the spirit.

What Easter Means to Me

DOROTHY TETE

THE RESURRECTION of Jesus was the result of His complete at-one-ment with God and His absolute self-mastery. At times we lose sight of the lesson in everyday living afforded us in this experience of Jesus. I believe that ultimately each of us will follow Jesus in His demonstration. We shall replace the material body with the spiritual body. Jesus did not use a single principle or complete a single demonstration in His earthly life that He did not expect each of us to accomplish for himself.

However, we all feel far away from defeating death in the sense that Jesus defeated it by immediate manifestation of a perfect and wholly spiritual body, and we sometimes overlook the everyday lesson inherent in His triumph. To me, Easter, the Resurrection, points the way to the solution of my every individual problem. If I follow in the steps of Jesus each time I have a trial, I shall accomplish a resurrection in dealing with that problem. And what is more important, I shall not only demonstrate over that particular problem and rise above it into something better, but also I shall be nearer my ultimate demonstration of the resurrection of the body in its true spiritual state.

The steps taken by Jesus were simple ones. He consulted His Father for guidance each day in order to learn His appointed work for that day. He then

did His work as it came, accomplishing day by day each task that was given Him. When at last He reached His final and His greatest human problem, He was not certain that it was the right time for the step He knew He must take. Gethsemane holds the key for all of us in facing an impasse. When we come to a place in which we feel utterly bewildered or unsure of the next step, we can do no better than to follow His way.

What might Jesus' doubts have been? He may have doubted the absolute readiness of His apostles to carry on His word and His work. He knew that it was only a question of time before this final demonstration would have to be made, but that question of time was all-important. He also may have doubted the method by which it was to be made, for He knew that for generations to come the method would be all-important. To deliberately use the method Jesus was contemplating, or to allow it to be used, was indeed taking grave responsibility, and He undoubtedly wished to confirm and reconfirm that it was the method God wished Him to use. Our Lord had to be certain He was doing God's work at God's time and in God's way. Is not this the only real problem that we who are attempting to live according to Truth are faced with—to know how God wishes to express Himself through us, to know when we are ready for the various steps in that expression, and to know the method by which we are to reveal that expression?

Thus when we come to our own Gethsemane we are taught to put the entire question into God's hands, asking only to know His will. When our goal

ms unattainable, we have the privilege of saying: ıther, all things are possible unto thee; Father, t be possible, 'if thou be willing, remove this cup m me: nevertheless not my will, but thine, be ıe.' " It is not our hesitancy in doing a hard task t is the measure of our love for God, but rather s our doing it in spite of a feeling of hesitancy en we are convinced that it is God's will.

Any question, any problem that we take to God hout reservation will be answered and solved for hrough Him. He will point the way if we listen. ıen He has pointed out the way, we must follow directions no matter how difficult. It is out of this l of action, mental or physical, that our resurion comes. All resurrections are from the lower he higher: from the less than perfect to the per-; from the less spiritual to the more spiritual. l when we rise after "the third day," we not have solved the immediate problem and taken ep into something better, but also we possess a r nature that will be with us throughout all e. Some part of ourself has been translated n the human to the divine, and we have taken a t step toward the complete spiritual man that shall one day become.

PRAYER FOR WORLD LEADERS

Through the Christ mind, you are unified in thought, purpose, understanding, and right action for the good of all mankind.

God Will Supply Every Need

VAN SCOTEN

WHAT ARE YOUR NEEDS? Do you need new car, a place to live, food and clot ing, a better job, money to pay your bil perfect health, harmony in your life and affai peace of mind?

Many times we think we need something, a when we get it, it proves disappointing or we m even have ceased to want it. "Your Father knowe what things ye have need of, before ye ask him Trust Him to bring you what is for your highe good. Let us say, "Father, Thy will be done in a through me." Then let Him bring His perfect w to pass. He will give you just what you want something much better. Only as we are open a receptive to His guidance can His will be done us. He knows whether it is best for us to live in t East or the West, to buy this house or that house, accept a certain position, to invest in a particul business, to marry or not to marry a certain perso

"How can I get the things I need?" This is t question we keep asking ourself.

Let us consider. God did not create us to li alone and get along as best we can. He constan lives within us. He is willing and ready to supp our every need for a perfect life. God is the sour of all good, and we must go to that source to ha our needs fulfilled.

"God shall supply every need of yours acco

g to his riches in glory in Christ Jesus.

The riches of God include everything that man n possibly desire or need for his well-being and ppiness. God's riches are everywhere evenly pres- t—in the air we breathe; in the food we eat; in e clothes we wear; in the house we live in; in the oney we handle; in the thoughts we think; in the e and health of our body; and in our business airs. God's riches are all-in-all. We cannot get ay from His riches, for they are a part of us, e substance of all that exists, and we are a part of ut substance.

God gives abundantly. We have only to partake His goodness. If we are poor, sick, unhappy, in ed of the necessities of life, we have only ourself blame if we do not receive of His bounty. He is a stingy God who withholds good from His ldren. He is a God of abundance, and He gives ely, joyously, lovingly of all His riches to all His ldren.

God will supply our every need according to riches—and those riches are in the form of as. God does not supply us with material things, with spiritual ideas that we can use to acquire material things we need to satisfy our every rt's desire.

God is Spirit, and the storehouse of His mind is ed with perfect spiritual ideas that are at the posal of all His children. A storehouse filled with erial riches would be limited to place and not ays accessible to all His children; whereas a ehouse of infinite ideas is always accessible. We e only to go within the recesses of our own mind

to contact the wealth of spiritual ideas. "Mind is the connecting link between God and man."

God will supply you with the right idea to prosper your business, to guide you in the right direction toward success, to secure the money you need, to furnish the food and clothes you have to have. He will give you perfect ideas of health that will heal your body. There is healing power in the God idea of health. He will give you ideas of peace, love and happiness, which will harmonize your life and affairs. Know that God's riches of perfect ideas are within you, and that He will supply your every need according to His riches.

If we want the riches of God, then we must use the ideas that God gives us. How many times do we get good ideas that we never use? We probably do not use half the ideas we receive. Then along comes another child of God and uses the same idea that we might have used, but did not. Undoubtedly you have often said, "Why, I had that same idea years ago, but didn't use it." The man who is successful and prosperous is the man who uses his ideas. God does not give more or better ideas to some of His children than to others. The man who is poor and unsuccessful does not use his ideas to good advantage. He wastes them or squanders them like the prodigal son and finally comes to want. Then he must return to the Father's storehouse for new ideas. The Father rejoices when we come to Him to be filled with His abundance. He loves to give, for it is the very nature of God to give; in fact, He has already given us all that we can possibly ask for or desire. It is up to us to go to the Father if we

ant to receive more of His abundance and riches.

As a child of God, we must claim our inheritance health, wealth, and all good. If a man who inrited a large fortune failed to go and claim it, he uld blame no one but himself if he remained in verty. We would think such a man very foolish. et we, children of the Most High, fail to claim ir inheritance.

Charles Fillmore says in his book *Prosperity,* "So exhaustible is the bounty of the Giver of all good at to him who has eyes to see it and faith to reive it God is an unfailing source of supply. The unificent Giver withholds nothing from him who mes in the name of a son and heir and lays claim his portion. It is the Father's good pleasure to ve us the kingdom, and all that the Father has is rs. But we must have the faith and the courage to aim it."

God will supply your every need in glory. The llness of the glory of God cannot be expressed words. In moments of silent communion with the ther, we can get but a faint glimpse of the glory, nder, majesty, and splendor of His kingdom of ll-Good. "Eye hath not seen, nor ear heard, neither ve entered into the heart of man, the things which od hath prepared for them that love him."

The glory of God is everywhere and in everying. No matter where we look or where we go, e see the glory of God being expressed. Look at e budding of mother nature as she expresses the auty and glory of God; listen to the song of the rds, and the laughter of a little child; behold it in e birth of a child and in the growth of that life

to manhood or womanhood.

"The heavens declare the glory of God;
And the firmament showeth his handiwork."

We are surrounded by and live in the glory o God. "In him we live, and move, and have ou being."

Let us express His glory in every detail of ou life. "Whether therefore ye eat, or drink, or what soever ye do, do all to the glory of God." As child of God, our life must bear witness to th glory of God. From the smallest deed or task w perform about the house to the most importan business deal we conclude, let us do it all to th glory of God. When we are expressing life, health love, peace, harmony, and prosperity in our life, w are expressing God.

Let us ask God to reveal to us His glory. "Shov me, I pray thee, thy glory." He will reveal to u according to our capacity to understand. As th Father bestowed His glory on His Son, so the So bestows that glory on us in order that we may b perfect as He is perfect. As we express more an more of the goodness and glory of the Lord, we sha be "changed [transformed] into the same imag from glory to glory, *even* as by the Spirit of th Lord." His goodness and the riches of His kingdor will be manifested in our life and affairs. We cannc expect to partake of His riches and glory withou our entering in His glory and becoming one wit Him.

Listen to the "still small voice" within you t guide you in wisdom and to illumine your min with perfect ideas. Even though we do have acces

this vast storehouse of ideas, we must learn how use these ideas wisely. The "still small voice" l speak to us in the perfect stillness within our n soul when we let our mind become one with d-Mind. We can only reach this place of silent nmunion with the Father by becoming still and itting the door of our mind on all outside thoughts d things. As we give our undivided attention to d, He guides us in ways of prosperity and riches.

The word "glory," according to Webster's Dic- nary, means praise. True prayer is praise and nksgiving to God for all His goodness. Let us g words of praise and thanksgiving for all God's odness until every fiber of our being vibrates to glory of God.

"Enter into his gates with thanksgiving,
And into his courts with praise."

aise and thanksgiving multiply and glorify the sub- nce of God. They open our consciousness to the hes of God, making us receptive to the good. y singing praises to God for something you are nkful for, and just see how it gives you a feeling oneness with the Giver of gifts.

God's law of abundance is founded on the law giving and receiving. As we receive of the bounty God's riches, so must we give and share of this unty. Remember that all that we have really be- ngs to God and is only loaned to us, so we must t selfishly claim it as our own. "Freely ye received f God's riches], freely give."

No matter how poor we may think we are, we ways have something to give. If we cannot give a terial gift, we can always give a spiritual gift of

love, or an idea of life and health to someone i need of healing; we can speak the word of fait and courage that will help another along the pat to success and prosperity; or we can spread joy an peace wherever we go.

As we give of the spiritual riches of God, ou own good in the form of both spiritual and materia blessings will be manifested for us. As we give, s shall we receive. The giving of only a good though will bring back to us a blessing multiplied a thou sandfold. Just try it for yourself and see it work If you dislike someone, send him a thought of lov and see how free it makes you feel. If you want t see someone prosperous, then know for him tha God is supplying his every need according to divin riches. As we send out good to others, good come back to us, because we are sharing God's riches.

Do not limit God's supply to you. You are child of God and an heir to all the resources of th universe. See yourself successful and prosperous i the midst of abundance. Live in a thought atmo sphere of abundance. Never think, speak, or act in negative, poverty-stricken way. Think thoughts c abundance, speak words of abundance, and act lik a child of the Most High who has just inherited a the riches of the kingdom. Affirm, "I think pro perity, I see prosperity, I talk prosperity, I rejoice i prosperity."

Live in an atmosphere of riches (rich ideas). When your mind is open and receptive to rich idea God will supply your every need according to H riches. God cannot give you riches (rich ideas when your mind is filled with poverty thoughts.

I once gave a woman this statement for prosperity: "I am in the presence of God's abundance." She used the statement faithfully for a few weeks until it became a part of her consciousness, and she demonstrated a wonderful position in which she was surrounded by great wealth and abundance. She said, "I certainly did demonstrate myself into the midst of God's visible abundance by holding that powerful statement of Truth and acting as though it were so."

We cannot come to God and receive of His gifts except through Christ. Our salvation is through Christ. "Be ye transformed by the renewing of your mind." "Have that mind in you, which was also in Christ Jesus." We must completely surrender ourself to Christ if we would behold His glory and partake of His riches. Jesus promised, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." No matter what we need, let us ask for it in the name of Jesus Christ. Do you need healing or prosperity? Pray, "God will supply my every need (and name it—perfect health, abundant supply, harmony, love, peace of mind). I ask for this in the name of Jesus Christ, and it is accomplished now. Thank Thee, Father." Know that whatever you ask for in the name of Jesus Christ is made manifest. Have faith in the power of Jesus Christ to accomplish all things for you. He is with you now. He is working for you and with you.

"All things I am, can do, and be,
Through Christ, the Truth that is in me."

We must take faith to the Father's storehouse in

order to receive our supply. Faith is our taking hold of the thing that we desire with our mind and claiming it as our own. Know that the Father has already given you the good thing that you desire, or He has given you something better. All the riches of the kingdom are yours now. Claim them in faith. Show your faith by giving thanks for them in advance.

"According to your faith be it done unto you." The Father can give only according to our faith or our capacity to receive. If we hold out a pint measure, we shall receive only a pint measure's worth; if we hold out to Him a large measure of faith in His riches, we shall receive abundantly. Let us ask God daily to increase our faith in the good. Thank God for faith. And then let us affirm: "I have faith that God has supplied my every need (and name it) according to His riches in glory in Christ Jesus."

MIRACLE

Pauline Havard

The heart kneels at a silent altar,
Seeing the sick and the crippled rise.
Noting the wonders of God's great healing
How can the heart, made suddenly wise
By these visions of faith, not cry out—
"Do not despair! You, too, are healed!"
This is the miracle of all living:
That we may walk whole, and with eyes unsealed
Know the peace of the Twelve who in ages dim
Freely, whole-heartedly followed Him!

The Kingdom of Right Relationships

KATHLEEN W. WELCH

THE PHARISEE AND THE PUBLICAN

IN THE INTRODUCTION to this series we spoke of Jesus and His beloved kingdom of God and of His use of parables to show clearly and simply His listeners the beauties and spiritual wonders this kingdom. A parable has been defined as "an rthly story with a heavenly meaning," and that is good definition. The word "parable" means some- ing drawn alongside something else. Jesus had the ack—and the wisdom—to take a situation that as homely and familiar to His audience and place alongside a truth that was of profound impor- nce. In modern times, the sermons or speeches at we have considered best and from which we ave benefited the most, have been those containing e most appropriate illustrations, vivid word pic- res of the familiar. These help us to remember the ore profound message and give a feeling of close cord with the speaker.

So Jesus, in His parable of the Pharisee and the ublican, chose two familiar examples. A Pharisee as one who had acquired a reputation for piety and or a knowledge of religious rites and ceremonies, nd he was probably respected by most of his con- emporaries. A publican, on the other hand, was one f the most despised of men. He was a collector of

taxes and often cheated his own countrymen in order to benefit himself and his paymasters, the Romans. Jesus, with His usual artistry, drew a picture of these two extremes, thus making His story the more interesting.

One of the most important lessons in this parable, I think, is that Jesus pointed out that the publican, in spite of his faults, had a closer and better understanding of his relationship with his heavenly Father than had the Pharisee. One reason for this was that the Pharisee did not feel the need of God; he felt self-sufficient because he had been faithful in all his religious observances and had kept all the rules. It is as if a man in modern times would claim, "I have nothing for which to reproach myself. I am a religious man. I go to church every Sunday and I am active and generous in the affairs of the church. I am glad that I am not like those who do not go to church or support it." Or, "I may not go to church on Sundays, but I hold several important offices in local clubs. I am vice-president of two banks, and other people look up to me as a shrewd business man and as a pillar of the community." But Jesus spoke this parable "unto certain who trusted in themselves that they were righteous, and set all others at nought." He pointed out that the Pharisee was wrong because he stopped at the observance—he had only "Sunday religion," whereas real religion runs through the whole week. The important thing is, not what you observe on Sunday, but how much of the strength, inspiration, and deeper understanding of God gained on a Sunday you take and use in your daily affairs with your fellow men. Do your

urch activities, your spiritual study and meditation lp you to love more? Do they help you to be ore compassionate and understanding?

Another mistake the Pharisee made was that he rayed thus with himself." How often our prayers e nothing but the carrying on of a conversation th ourselves! We state our troubles, our need, r desires, and go on our way. We forget to praise d give thanks to God for His goodness, and sometnes we forget to send out our blessings to others. nerson says that a selfish prayer is not only devoid power, but is unheard and therefore unanswered. ue prayer is a communion with the Father and a yful, grateful claiming of our spiritual heritage of od.

Again, the Pharisee was wrong in that he comred himself with another to that other's disadntage. A self-righteous, holier-than-thou attitude ways points to a wrong relationship between man d his God, between a man and his fellow men. easuring himself by other men, comparing his rtuous life with their not-so-virtuous, the Pharisee rgot the most essential thing. It had not occurred him to measure his goodness by the greater goodss of God! If the Pharisee had looked upward ther than at himself (or down at the publican) hat a difference it would have made! Condemtion of a person is always wrong. Evil, or a sense separation from God should be seen for what it but mere condemnation offers no help. Rather makes it impossible for us to help ourselves or other. Condemnation of another leads to a false nse of superiority, such as the Pharisee's; condem-

nation of ourselves leads to a false sense of inferiority, such as the publican's, but, of the two, Jesus said the latter was "justified rather than the other."

Perhaps the greatest mistake the Pharisee made was that he allowed his piety, his complacency and satisfaction with himself, to be an obstacle between himself and his God. He so misunderstood his relationship with God that he thought he could pile up merit with Him. He did not know that one cannot buy God's approval—even with piety. There is only one medium of exchange in the kingdom of heaven and that is love. Love harmonizes the relationships between men as nothing else can do. A home may be kept immaculately clean; good meals may be served; the children may be trained to be obedient, neat, and polite, but, if love and tenderness is lacking between parent and parent or between parents and children, it avails nothing. "And if I bestow all my goods to feed *the poor* . . . but have not love, it profiteth me nothing." One can never attain to a right understanding, a right relationship, by merely being dutiful. There is no adequate substitute for love.

On the other hand, the publican's heart was filled with love and longing; he did not try to buy God's approval; he did not draw any comparison between himself and another to that other's disadvantage; he just knew, humbly, that God loved him just as he was, and was kind and merciful. This childlike attitude opened the doors of the kingdom for him. The Pharisee knew only the fear relationship with God; he felt he needed to propitiate

m. The publican felt only the love relationship, d because he loved and revered God so much, he s acutely dissatisfied with himself.

And so let us learn from this parable the danger allowing ourselves to become self-righteous, or self-satisfied, because this shuts the door on ve. Let us learn the difference between speaking ous words and speaking loving, helpful words; tween doing good deeds and doing loving deeds.

When we enter into our closet to pray, let us not ly lay aside our "sins" and shortcomings, feeling re of God's love and willingness to forgive and eanse and strengthen us. Let us also lay down ir "goodness"; our Sunday observances, our com-trisons, the merit and approval we have been consciously claiming as our due. Let us lay all is aside and just love and adore and humbly ask be made worthy to be used in love's service.

Dear Father, keep us from a false sense of superiority or of inferiority. Cleanse our heart and mind from any and all Pharisaic attitudes and tendencies. Teach us the true humility that knows that man, by himself, can do nothing, but that love and longing for Thee and for Thy love and wisdom can be expressed through man. In the name of Jesus Christ. Amen.

Bless Jehovah, O my soul,
And forget not all his benefits.

—PSALMS

Hidden Beauty

ELLEN A. REYNOLDS

THE MOST DELIGHTFUL experiences of some geology field trips made several years ago were derived from the discovery of interesting and even beautiful objects in surroundings apparently drab and unpleasing. The purpose of one trip was to collect specimens known as geodes. The instructor in charge warned the students that unless they were alert they would probably miss the specimens as they looked very much like ordinary rounded rocks. After a large collection of geodes had been made and some of them broken open, quite a different picture was presented. Inside were found lovely crystals of definite geometric pattern and exquisite color, including varieties of quartz, such as amethyst, agate, rose and yellow quartz, as well as others.

But it is not only in crystals and gems hidden in the earth that unexpected beauty may be found. In a drop of stagnant water magnified, microscopic specimens may be seen in both plant and animal life. In the apparently shapeless yellow powder or pollen that plants scatter so profusely may be seen symmetrical shapes so characteristic that they serve to identify plants themselves. In many plant structures, such as the fronds of ferns or even parts of common weeds, may be demonstrated all the artistic principles of design employed by skilled architects in their most beautiful buildings. Within the tiny de-

ping buds are found artistic leaf scrolls, and in rosettes formed on the ground by common ds are found beauty of design and grace of rement. In myriad forms this beauty is uncovered nexpected places and in veiled shapes.

We sometimes wonder why such loveliness is ted, since the casual eye passes it apparently un-ced. A great metaphysician suggests the an-r in saying that beauty is the externalization of mony. When found in unexpected places it only firms the basic proposition that God is all. This den loveliness is merely an additional manifes-on of good to those who look beneath the sur-e of material effects. When a person is spiritually t, this harmony becomes increasingly apparent to . Much beauty, both visible and hidden, depends n the presence of another dimension in addition hose of length, breadth, and height commonly gnized in our three-dimensional world.

Beauty is always affirmative and positive. It al-s expresses and arouses our higher emotions n if we do not understand what is expressed. l beauty therefore gives rise to harmonious re-nses, which produces well-being. This is one of reasons why days spent in the woods or at the shore heal us in mind and body. The uninter-ted harmony transmitted to us from every direc-n is caught up by the cells of the body, if we are ned to the whole, and becomes manifest as itive health. Another type of harmony is trans-ted through great music and art. This beauty in nd and color is also healing and nourishes the l as bread does the body.

As the apparently destructive forces of nature produce in hidden rock strata rare gems, so many apparently disastrous conditions in our life are potentially capable of crystallizing spiritual qualities and molding them into harmonious forms. Since the manifestations of Spirit are always perfect, harmonious and omnipresent, a recognition of this truth even in the face of adverse appearances will bring into visible form the results of Spirit. Like the chemical forces at work in the crystal, spiritual action with us is from the inner to the outer, and the external results are thus determined by the internal state of consciousness.

Just as the structure and physical properties of a gem depend upon the nature and atomic pattern of its constituent substances, so our own spiritual qualities depend on our inner spiritual pattern. Within our neighbor's soul is also a pattern, one that determines his external behavior. But these inner patterns must be identified with the Christ within, who is always seeking to express perfection. This perfection will prevail unless marred by forces to which we give power.

"No two men can ever see the same rainbow," explains Sir James Jeans. Both visible beauty and the beauty that is hidden are received and interpreted by each individual according to his own degree of advancement. The final effect upon us depends upon the consciousness that we build up from all these impressions and the spiritual character which this consciousness reveals. Universal harmony manifesting itself as beauty is the law of the sphere. This fact we recognize when we look out on the

eat galaxies of stars filling the vast spaces of the avens. We recognize it again when we behold the auty in humble things. When we are overwhelmed the vastness of the universe and feel that we may lost in it, we can focus on such things as the ntle grace in the tiniest flower petal, the artistic rvings of the smallest, lovely snail shell, the var- l colors in the wing of a minute insect, and the chantment in the frost flowers on our windowpane d be comforted; for in this beauty in small as ll as in great things lies much of the evidence of Father's care for us.

God's Love

The endless beauty
That God's seasons bring
Inspires our mind to hope,
Our heart to sing.
Like breath, like wind,
Like cloud against the sky,
Always the love of God
Is coming nigh;
Always the sweet protection
Of the Lord
Is tuned to life,
Like one great blending chord.

—*Helen Maring*

The Way to Dominion

C. STANLEY LONG

REGENERATION

IT IS ALWAYS wise to draw a line of demarcation between what is real and what is not real and keep it there—not only as a matter of scientific logic but for the sake of laying down for ourselves a way of actual life practice. This is what Jesus taught, and it is the continuous purpose of true Christianity. It is tremendously simple to draw such a line between the true and the false through intellectual reasoning; but that alone does not get us where we want to go, unless we are definitely keeping it clear in our own individual thinking, in our purposes and desires, and in everything that enters into our human experience.

"That which is born of the flesh is flesh," said Jesus; "and that which is born of the Spirit is spirit," in other words, spiritual. "Except one be born anew he cannot see the kingdom of God." Thus the gospel of Christianity makes regeneration the price of our admission into the kingdom of heaven. This means that we must emerge from the physical conception of life into an understanding of it as something spiritual and divine. Jesus was talking to people such as we are and was directing them to the only means by which mortals can cross over from the human sense of things to the divine.

This requirement or condition is so absolute and final, so unequivocal, as to admit of no exception

modification. It's validity depends upon no argu-
nt to sustain or confirm it; for it is evident that
long as our self depends upon the flesh for ex-
ssion or support we cannot be truly conscious of
birthright as sons of God. The Master's state-
nt applies to the whole round of human exist-
e. and we must demonstrate it in all its details
ore human bondage can be broken.

We read in Galatians that "he that was born
er the flesh persecuted him *that was born* after
Spirit"; and so it is with each human conscious-
s today. That which comes forth of the fleshly
se of things is by its very nature in disagreement
h everything spiritual and must be outgrown
l banished from our life before we can enter
ly into the inheritance of our divine birthright.

We must face this question before we can expect
make any progress in our varied demonstrations.
ve we begun to discard the material idea of
ngs, or are we still entertaining the belief that we
re born after the flesh, its passions and instincts.
l express its unlikeness to the divine? Are we
isting the temptation to regard our lower self as
nething we do not want to part with? Are we re-
ting the suggestion that it can add something to
r life? Or are we yielding to the temptation?

Jesus said, "The flesh profiteth nothing," or as
eymouth renders it, "The flesh confers no benefit
atever." No benefit at all. There is nothing to be
ined from it, nothing to strive after or mourn
er. Is this our habitual attitude toward our fleshly
rsonality that makes so many demands upon our
ention?

Think what it would mean to be born again, to awaken to the knowledge that God is really our Father, the first and only source of our spirit. What a glorious prospect regeneration opens to us—to enter a new and unbroken consciousness of life, a new sense of our perfect self, of companionship with the divine, of our capacities, our nature, our destiny; in short, to know ourselves as we are known of God and to see things as they eternally are.

Can you picture to yourself what such an experience will mean to humanity when it is universally realized? Acceptance of Jesus' teaching involves a new and spiritual outlook upon things, a new vision of creation, a new earth and heaven, a new universe where there is no limitation of good and where divinity therefore is universally expressed and recognized.

Regeneration, the transformation of a false human consciousness into a truly spiritual one, is the fundamental problem in the redemption of mankind. In its full sense it embraces the whole of the Master's teaching as well as His practical exemplification or demonstration of it. In other words, it covers the entire ground of the world's need. It involves the continued experience wherein the human unconditionally surrenders to the divine.

An honest study of Truth soon takes us to the parting of the ways, where we must choose between a decisive stand on the side of Spirit and a compromise with the appeal of the senses. It may seem possible for a time to straddle the line between the two; but as the divergence widens in our thoughts we must give our allegiance to God, it

e have a real vision of the Christ and desire with ll our heart to follow it.

We are told in *Lessons in Truth* that the first step wards freeing ourselves from our troubles is to t rid of our erroneous beliefs about God and about rselves. It may seem that we have already rid rselves of these false beliefs; but have we? Are ot many of our difficulties, failures, and discouragements the result of continuing in these beliefs? e admit that man is created in the divine likeness id lives and moves and has his being in God; but e we individually conscious that this is true of us? ave we really abandoned the belief that evil has ower over us?

We may reason correctly that because God is all e can have no separate mind; but the demand on is for a living demonstration that we *have* no her mind. All along the way Truth calls for demnstration of our position rather than for abstract eorizing. Its value lies in its practical faith, not verbal arguments. Positive thinking is very vital us; for how can we depart from a position while e consent to remain in it! What reason have we r fear except the belief that evil is closer to us an God is and holds us bound to it? We know hat a defense it would be against the uncertainties nd anxieties of such a belief to live from day to ay in the conscious assurance that God is ever resent, that we are inseparably infolded in His resence, absolutely one with the infinity of good. Why not? Is not this what an understanding of ruth implies?

To know ourselves consciously, without a doubt,

as belonging to the Father; to have this truth always in mind; to rely upon it without reservation as the law and reality of our own being and of the universe would produce a very great difference in all our affairs. The call for regeneration does not mean that we are to have another beginning, but it does mean that we are to return to the consciousness of our spiritual self as being in God's likeness. When we bring our human thoughts under the positive control of the divine there is always a decreasing subservience to the flesh in all directions. Consciousness is not purified and made more spiritual by the force of will but by the growing love of the divine that robs evil of its attractiveness.

Therefore let us look beyond where our feet now are and let the beauty of the distant scene draw us ever farther on. Because we are capable of so much better and finer things, we shall not remain content with the rewards of the lower senses but instead respond to the urge of our better nature. We must keep constantly in mind that the only way to know ourselves as sons of God and enjoy the liberty that this knowledge confers is to surrender our human will and our weaknesses to the divine ideal, and let that ideal enlarge and enrich our life.

Is it fear or indifference that makes us so slow to yield our consciousness to God and let Him be supreme there? When we stand at the crossroads where we must choose between the things of this world and the things of the kingdom of God we should not hesitate. We actually do stand at the crossroads, it may be many times a day, either as regards our thoughts, our speech, or our manner of

fe. Which is the magnetic pole toward which our
edle most readily turns, heavenly-mindedness or
orldly-mindedness? In steering our course through
fe we go in one or the other of these directions.

"Have this mind in you, which was also in Christ
sus." Although it may take years to work the
ansformation, yet "all men," as Charles Fillmore
rites, "must go through this change before they
n enter into eternal life and be as Jesus Christ is."
o one can afford to be careless as regards the in-
uence to which he surrenders his thoughts. Our
oughts are the mainspring that controls our words
d acts; hence the importance of making sure
hether our thoughts are divine or human. Some
f us go through our days without giving much at-
ntion to this question; yet what question could be
ore important to our well-being?

So every morning we all stand at these cross-
oads, and we begin the day by traveling over one
r the other. We should not be thoughtless or care-
ss if we were making a choice between material
oads. We should want to know something of where
ur choice would take us. It is of far greater impor-
nce to know where our mental road is taking us.
here is a vast difference between the divine road in
fe and the human or worldly road. So we should be
s vigilant to choose the right mental course, as care-
l of the consequences, as when choosing a material
oad.

It is of vital importance that we definitely out-
row the old. If we are not doing so, then perhaps
e have a fear of putting on the new. Paul wrote,
hen describing what he found in his own experi-

ence: "If any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new." Not just some things, but all things, all that enters into our experience, our mode of thinking, our aims, our views of life, our thoughts of ourselves, of the world, of our pleasures, all that we have and are, our business, our friendships, and so on—all these things should take on a new aspect for us. "You have given time enough in the past," wrote the apostle, "to the things which the Gentiles delight in." Or as Moffatt renders it, "it is quite enough to have done as pagans choose to do, during the time gone by." Most of us were all too familiar with the ways of the flesh before we learned of the new way of the Spirit; but now that we know something of this new way we cannot attempt to walk in both ways.

Can we truly say with Paul, "We henceforth know no man after the flesh"? This means that we should strive to rise above the illusions of the senses so that we may no longer accept the physical testimony, that we should not retain the same materialistic conception of things as before, and that we should abandon the human beliefs about man, happiness, supply, health for the divine conception of these things.

Take for example the human belief in which we have all been reared, that man's life is dependent on certain bodily functions and organic conditions. How much have we exchanged of this belief for the truth that first and last and in every sense man's life is in God and nothing else? We must accept literally the truth that we live and move and have our conscious-

ss in the spiritual realm. Then we shall not be-
me fearful when the testimony of the senses is
ot harmonious. We shall not find it difficult to
st our confidence in the government of God as
aster of the situation.

The only point where we can leave behind the
uman beliefs about the nature of material life and
e human unbelief in the truth of spiritual existence
where we abandon the doctrine of man's separa-
on from God and the teaching that our life is de-
ndent upon physical conditions. We shall never
ercome fear and its effects so long as we accept
is position. The fear of disease and all phases of
scord has no other medium in which to exist and
will continue as long as we think of ourselves as
ing in any sense separate from the Father. Such
inking is where evil of every kind exists and
erates. I wonder if we fully realize how insistent
is belief is with all of us. It waits at every turn
impose its claims and its penalties upon us. So
uch of our practice and daily activity implies the
lief in separation, and we are apt to drift along
this belief all unconsciously unless we keep aware
its delusions and remind ourselves of the oppo-
te spiritual truths.

We should clearly understand that the more we
ubmit to the demands of the material senses the
ore dominion they acquire over us and the less
nsitive we become to the things of Spirit. It is like
mathematical equation; the more we take away
om one side the greater is the preponderance of
ne other. We cannot afford to sacrifice any of our
piritual opportunities for the sake of increasing

our physical indulgences.

Why do we turn so easily from the divine of life to serve the things that are false? Wh we so readily obey the belief that we can act from God? How much better it would be if w placed these beliefs with those intellectual spiritual better things which are to be found o higher planes of consciousness, on the borde of the divine. We should be more eager, more perately hungry, for the things that make up life divine. Surely if these things are what w they are, and if we really believe they are and we cannot reach the kingdom of heaven wi them, we should not rest until we gathered in by day all the good that is within our reach. why are we so easily put off with less than the we can do, with less than the most we can ha what God is holding out to us?

These are not idle questions. They concern business of our life, and we shall have to face sometime and deal with them on God's ground. un-Godlike in our thinking must be met and come by our own demonstration of the allne good. We cannot afford to ignore these questio delay our action. If we do delay them we shoul complain when our freedom from some disco condition is also delayed. We are conversant Jesus' saying "No man can serve two masters," we have regarded it as so absolutely self-ev that we may have come to believe ourselves cent of attempting it. But are we? Do we never ourselves seeking some of the things of the from choice instead of necessity? Do we never

e in some idol's temple and follow the ex- of the worldly-minded, while thinking of ves as followers of Christ? Does not error us, as it does others, through the suggestion e are part of an existence separate from God at we may properly set our affections on some se earthly things?

His followers in all times Jesus set a very t and narrow way of which the human mind ins as too difficult and exacting. Another or this straight and narrow way is perfection, l whose meaning is so absolute as to admit modification. At the same time the require- s so self-evidently necessary to the working human salvation that no one can think of g it. Nothing less than the perfect could have e in the kingdom of God; and this alone prompt us to make it our constant ideal and orgettable goal.

TO BE CONTINUED

the true silence we receive the word of d. The word may not be definitely formed onsciousness at the time when it is given us, but later, when there is a special need, know that which we knew not before, we realize that God has spoken to us.

—IMELDA OCTAVIA SHANKLIN

Happiness Is Yours Now

MARIE MONTABÉ

YOU MAY BE a child reaching for a lamp cord or an adult with a poignant and definite desire. You may be drifting, wishing, wanting an elusive something that you cannot name. But whoever you are and wherever you are, you are striving toward a definite goal, consciously or unconsciously, and that goal is happiness.

Happiness means many different things to different people. Synonyms for the word are varied and many. Trying to define happiness would be almost like trying to define God, for happiness, like God, is absolute. Happiness is a sort of life principle, an enlightening essence of life, love, light, peace, power, beauty, joy. And all the ideas, things, places that you would have and see are merely ways of expansion that tend to bring you to the goal, which is supreme happiness with your Father-God.

Granted that happiness is the goal, regardless of the name that we may give to it individually, let us look at the process of reaching it. Often we hear of life likened to a journey or to a day in the pattern of creation, composed of seconds, minutes, hours—and our Father has given to us the priceless gift of free will and choice so that we may do as we wish with each day.

Since you are a reader of UNITY magazine, you are a seeker, asking for more light to be shed on the pattern of creation. You are filled with longing

nd desire for expansion. For things? Perhaps. Why? —because you think they will give you greater op- ortunity for happiness. Ideas? A journey to faraway laces? Ah, there lives the "bluebird"!

You and I may be like the little seven-year-old oy who decided to leave home. When he informed is mother of his intentions, she helped him pack a ag and fixed a lunch for him. He started out bravely, ut when evening came he returned home. Entering ie house, he carried an armload of wood to the itchen stove. No one noticed him. He helped set ie table for the evening meal. He hurried to do ie usual small chores, and at long last when no emark was made regarding his absence and return, e looked at Tabby asleep near the fire and said, Well, I see you still have the same old cat."

So we venture forth in search and then return to nd "the same old cat" of wishing and wanting. Why?—because, while conscious of the goal, we ave not correctly learned how to attain it.

Arthur E. Manning, in the article "Truth and ou" in UNITY magazine, says: "But a word of arning. Do not think that the full richness of the undant life will come instantaneously. It won't. he Father is never hurried, and nothing from His haustless store will come to you until you are lly ready to receive it. To be sure, you will be ansformed through the renewal of your mind, rough the establishing of your thoughts, and all od will flow to you. But it will be regulated by owth. It is the law. All life is growth; and in the nfoldment of the abundant life, we see the law perating in its highest form. It is God manifesting

His great love for us."

Our part is to make ready for the abundant life, isn't it? Otherwise, it might be like "pearls before swine," for are you honestly ready to receive all the blessings that you know your Father has for you? Is your life such that you could accept the glories already prepared?

John the Baptist calls down through the centuries, "Make ye ready the way of the Lord." And how clearly we are told what we are to do!

The small child reaching for his lamp cord of happiness crawls before he creeps, creeps before he walks, walks before he can run. So we, too, must take steps toward our goal. And our Father did not leave us without direction. There are signposts all along the way, if we will pause to read and then follow them.

Lowell Fillmore, in *New Ways to Solve Old Problems,* points out a splendid direction: "Live every minute as it comes, just as though it were the only minute you had on earth. Let it be filled with love, joy, harmony, courage, faith, all that you hope to enjoy sometime in the future. Too many of us are putting off our good from day to day, from month to month, and from year to year so that we never quite catch up with it. Live now. Forget your troubles of the past and stop dreading the future."

Live now! That is part of the secret in attaining happiness. You need not try to force conditions to change; turn your thoughts toward your goal. Charles Fillmore tells us: "Every thought that emanates from us will bring forth in accordance with the quality we put into it. It will partake of

he nature of the plane from which it is sent out nd will fruit accordingly."

If you would enjoy the fruits of life, live now, nd remember that God provides you with the ingredients, but He does not bake the bread. We nust put our belief into minutely, hourly, daily action. Do one thing at a time, and do first things first. stop being hurried or dissatisfied. Do not try to un when the need is to go slowly, for "in Spirit ll things are fulfilled now. The moment a concept nters the mind, the thing conceived is consumated hrough the law that governs the action of ideas."

And Charles Fillmore continues: "The spiritual ninded take advantage of this law and affirm the ompleteness of this ideal, regardless of outer appearances. This stimulates the energy in thought rocess and gives it power beyond estimate."

The way of attaining happiness may be a contant joy, for it is not found in just the having; rue happiness is not the reward of possessions. It is a *being* not in the *having* that brings happiness.

Brush aside any suggestion of doubt and fear. ill your mind with thoughts of life and live, for ppiness is yours now!

No man shall place a limit to thy strength;
Such triumphs as no mortal ever gained
May yet be thine if thou wilt but believe
In thy Creator and thyself.

—ELLA WHEELER WILCOX

Relating Ourselves to God

NARADA EVALDT

THAT TO WHICH we relate ourselves will determine whether our lives or incarnations are a continuous and unlimited expression of perfect and complete health, harmony, and abundance or spaced and limited expressions of the qualities of God. God is Spirit-mind. Man is made in the image and likeness of God, this image and likeness being called the Christ. God is law. The law of God is that life, love, wisdom, and substance are eternal and changeless. Man, being made in the image and likeness of God, partakes of the qualities of God and is governed by the laws of God, for these laws of God are centered and active in man's own being, the Christ within.

In these days of newspapers, radio and personal conversation so full of words picturing disaster and tragedy, the understanding that the laws of God are the laws of man's own being will enable him to make immediate contact with eternal and changeless life, love, wisdom, and supply. No person need fear that space or time can enter in to separate him from his good, for making contact with God's laws simply means becoming aware that God's laws are the laws of man's own being and that man contacts and sets these laws in motion the moment he becomes aware of this and accepts it unreservedly into his consciousness.

Nearly two thousand years ago Jesus spoke words

hat apply directly to world conditions of today. He aid:

"Nation shall rise against nation, and kingdom gainst kingdom; there shall be famines and earthuakes in diverse places."

"And then shall many stumble, and shall deliver p one another, and shall hate one another."

"Men's hearts failing them for fear, and for ooking after those things which are coming on the arth."

"And it shall turn to you for testimony. Settle *it* nerefore in your hearts . . . for I will give you a outh and wisdom . . . which all your adversaries hall not be able to gainsay nor resist . . . But, there hall not a hair of your head perish. . . . Watch ye nerefore, and pray always that ye may be worthy escape all these things that shall come to pass."

The two important messages in this instruction ven by Jesus are: "And it shall turn to you for a stimony," and "Watch ye therefore, and pray ways."

What did Jesus mean when He said, "Watch"? id He mean we were to be constantly on the lookut for wars, earthquakes, famines, and pestilences d take precautions to escape from these disasters? deed He did not. Jesus knew that God's law is ernal and changeless life, love, wisdom, and harony. He knew that "God is not *a God* of confuon, but of peace." He was telling us that when ars, earthquakes, famines, and pestilences seem to reaten they turn to man for testimony, for proof their reality. If man thinks they are real he fears em, and this fear relates him to the outer disaster.

Man has testified that he thinks disaster is real. If however man is aware of God's law and knows that through the Christ within this law is the law of his own being, he has related himself to the laws of life, love, wisdom, and supply, and no outer adverse condition can touch him. The 91st Psalm assures us of this.

"He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty. . . .
Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold,
And see the reward of the wicked."

Note that it is he that *dwelleth* in the secre place of the Most High that is assured of God' good—he that dwelleth, not he that entereth in onc in a while.

God is Spirit-mind and man is made in the imag and likeness of God; therefore man is a spiritua mental being, and the relationship between Go and man is a spiritual-mental relationship or relationship of consciousness. Man relates himsel to God's eternal and changeless laws through h thinking. Thinking does not change God's laws, only changes man's understanding of these laws ar makes him more aware of that which already exist has always existed, and will always exist. Th awareness becomes his consciousness and this co sciousness manifests itself in his life as better healt

greater harmony, and more supply.

God is everywhere present and all-powerful, nd His laws are in constant, ceaseless operation, ut before man becomes aware of this truth happi- ess and comfort do not manifest themselves in his ife in uninterrupted completeness. Electricity has lways existed, but before man became aware of it did not serve him, and even now that he is ware of it it will not serve him unless he does omething about it. He must push a button or plug nto a current before the action of electricity will ome into manifestation.

It is the same with God's laws of life, love, isdom, and supply. They exist; they are the law f man's very being, but before he becomes aware f this truth he cannot consciously make them tan- ible or visible. Jesus said: "Watch ye therefore, and ray always." This is the key. Man must watch and ray; watch first—every thought that comes into his ind; for it is his thoughts that relate him to outer ositive or negative experiences. To relate means to nite with, to bind. It is his thoughts that turn to him r testimony of their reality. If he would have his fe controlled by God's law of all-good he must see lat his every thought testifies that life, love, wis- m, and supply are the only things that operate in is life. If a thought does not bear witness to this uth it must immediately be eliminated by prayer. esus did not say, "Change your thought." He said, Watch ye therefore, and pray always." Prayer rep- sents conscious awareness of God's ever-present w of eternal and changeless life, love, wisdom, nd supply. It is the offering to Him of our grati-

tude that this is true. It is our acknowledgment that we believe these gifts already exist, have always existed, and will always exist. We have but to accept them and this acceptance shows forth in our life as perfect health, complete harmony, and abundant supply. Prayer is a consciousness of our relationship to God and binds us to and unites us with God. When we watch and pray, we are relating ourselves to God, coming under God's laws of all-good, and nothing that seems to be taking place in the outer can harm us. Not a hair of our head shall perish.

But Jesus did not mean that we are to establish this relationship only when we are threatened with disaster or some drastic experience. We are to establish it every time we have a disturbing, doubtful, fearful, envious, critical, despairing thought. If we do not do this we shall relate ourselves to these inharmonious thoughts, our consciousness will be filled with fear and doubt, and what we hold in consciousness we shall experience in our life.

God is Spirit-mind, and man is a spiritual-mental being. As long as man is aware of God and relates his every thought to God, his life will be governed by the laws of God; but when he forgets that he is a spiritual-mental being and thinks he is only a mental being or a personality separate from God his thoughts will be concerned with outer things, and outer things will control his life. If he tries to change outer conditions by thinking better thoughts he may better them, but until he ceases entirely to relate himself to outer conditions, trying to change them by thought manipulation, outer conditions will con-

tinue to control his health, happiness, and prosperity.

I had an instance of the truth that when we relate ourselves to God's law an inharmonious outer experience changes. I have some friends of whom I am very fond, but they have the disturbing habit of visiting me at any hour of the night that the thought strikes them. For over a period of ten years it has been nothing unusual to be called out of bed at any hour from midnight on. Their visits usually last several hours and by the time we get back to bed our night's rest is ruined. Not many days after I had started meditating on my relationship to God I was called out of bed by the ringing of the phone. My friends were coming to visit me. My first thoughts were of great annoyance. I had a heavy day ahead of me, and I wanted to be rested for it. Then I remembered: "Relate yourself to God." Jesus' words "Watch ye therefore, and pray always" flashed through my mind.

I centered my thoughts on the truth that God had made me in His image and likeness. The law of God is harmony. This law of harmony, because of the Christ within me, is the law of my own being. Harmony is the law of my being, so there could be nothing but harmony in my life. My friends were also made in the image and likeness of God and were governed by the law of harmony. I kept this thought in my mind as I slipped into some clothes and ten minutes later, when my friends arrived, I was perfectly reconciled to their visit. They came in but did not even remove their wraps; said they could only stay a few minutes as they had an early morning appointment for an important business en-

gagement. They left after just fifteen minutes. My husband was astonished. He could not understand it, but I could; and it was proof to me that every outer experience will be good if we immediately relate ourselves to God.

I did not "think" my friends away. I did not try to change their plans just to suit my convenience. I did not even try to change my thoughts of annoyance to thoughts of love. I did not try to change anything. I simply turned my thoughts from the outer and centered them on the law of harmony. I meditated on the law of harmony until no other thought came into my mind. I felt the peace that comes from perfect harmony and I could understand what Jesus meant when He said: "Settle *it* therefore in your hearts." I knew that before any law of God could be manifested in my life I must have more than an intellectual understanding of it. I must settle it in my heart; must meditate on the law until I felt it pulsing through my body. Intellectually knowing it was not enough. I must know it with my heart also, must feel that when I say, "The law of my being is harmony," I shall experience the peace that perfect harmony brings.

It is the same procedure in case of sickness, or poverty. In sickness we must realize that the law of God is eternal and changeless life; that because we are made in the image and likeness of God, because of our own indwelling Christ, this eternal and changeless law of life is the law of our own being and is operating eternally and changelessly. As our awareness of this grows we shall feel God life pulsing through our body. We shall be healed.

In cases of lack we must know that the law of God is eternal changless supply.

In cases where we must make a decision or need light on some human problem we must know that the law of God is eternal and changeless wisdom.

We must never try to change the outer; instead we meditate on the laws of life, love, wisdom, supply. By virtue of the Christ within these are the laws of our own being, laws we can set in motion by relating ourselves to them through our thinking; by "bringing every thought into captivity to the obedience of Christ." This is bearing witness to the Truth, and we are told, "Ye shall know the truth, and the truth shall make you free"—not the Truth alone, but knowing the Truth; and knowing means relating every thought to God. Both the Old and the New Testament tell us that relating oneself to God is the only way. "Resist not . . . evil." "Judge not according to appearance, but judge righteous judgment." "Draw nigh to God, and he will draw nigh to you. . . . purify your hearts ye double-minded:"

"He that dwelleth in the secret place of the Most high
Shall abide under the shadow of the Almighty."

These all carry the same message; watch and pray; relate yourselves to God, and "a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it."

If it is not right, do not do it. If it is not true, do not say it.—MARCUS AURELIUS

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

RESURRECTING LIFE

ILLUMINATION

PRAYER IS man's approach to God. To realize a prayer is to nucleate thought substance so that we can use it constructively.

When our mind is lifted in prayer our whole being glows with light, which transcends in glory all the laws of matter and intellect.

Jesus' soul radiation was indeed powerful. He had through ages of discipline and thought projection made Himself a master scientist in the mental and spiritual worlds. His soul radiation was so powerful that today it stimulates to greater achievement and thrills with new life all who enter its sphere.

When Spirit responds to the seeking mind and begins to reveal the magnitude of that undiscovered country within, we long for a new language with words describing glories beyond all human comparison. Even our physical body reveals a radiant body that interlaces the trillions of cells of the organism. Jesus revealed His radiant body when He was transformed before His disciples.

Take up with us this illumination thought:

The resurrecting Christ radiance lights my mind, and my whole being is illumined with Truth.

Prayer lifts on high our consciousness and sets free from the thought of materiality as the source our prosperity. In prayer our realizations of Spirit- substance reveal that this thought "stuff," out which all things are made, is steadfast, immov- le, and enduring. It does not decrease in "hard" nes or increase in "good" times. It is ever the me, constant, abundant, freely circulating and ailable. Spiritual substance is a living thing, not inanimate accumulation of bread that does not isfy hunger nor water that fails to quench thirst. is living bread and living water and he that feeds God's substance shall never hunger and never rst.

We demonstrate the principles of prosperity by ablishing ourselves in certain statements of the . The more often we present to our mind a position that is logical and true the stronger be- nes that inner feeling of security to us. The id of man is built on Truth and the clearer our derstanding of Truth is the more substantial our id becomes. When the one Mind is called into tion within us, it lays hold of the substance by the of attraction or sympathy of thought. Thus the re we know about God the more successful we be in handling ourselves and all our affairs.

Realize that you are functioning in omnipresent stance and affirm:

New avenues of prosperity are constantly ning to me through the power of the Spirit hin.

All health demonstrations are more easily made in the understanding of God as life. Through Jesus Christ we may go within at any time, contact God, and realize His healing, vitalizing energy flooding our whole being. This is the method of real spiritual healing, which is permanent because the healing word engrafts itself into the very core of the soul, erases all error thoughts, and sets into perpetual operation the resurrecting life giving powers of God that bring into expression His perfect Son. The resurrecting word is the uplifting word of Truth—it is the raising up of the whole man, spirit, soul, and body into the Christ consciousness. It lifts up all the faculties of the mind until they conform to the absolute ideas of Divine Mind, and this renewal of the mind makes a complete transformation of the body so that every function works in divine order.

The intelligence that Spirit made us is within us and it will restore soul and body if we will only let it. Our real enduring body is fashioned by the Christ mind. Jesus is our Wayshower, and His promise to us is: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

To demonstrate health free your mind from every thought of fear and disease, and swing out boldly into the glorious resurrection life, which is omnipresent, eternal reality.

Join us in this healing thought:

The resurrecting Christ life within is now restoring, renewing, and rebuilding my body temple.

When You Pray

GRACE A. THOMPSON

Part Two

LET US NEVER forget that we do not have to beg our Father for the good that He has prepared for us. "It is your Father's good pleasure to give you the kingdom," and this includes all good. However, some of us are slow in comprehension, and it is necessary to ponder much and repeat the words of our model prayer often before we begin to understand the true significance. And then it is that we discover the pattern to be all-inclusive.

"Give us this day our daily bread." The human mind immediately begins to question in this manner: "Are we not told that if we seek the kingdom of God first all things else will be added to us? Then why would Jesus have us pray that the kingdom of all good might be made manifest in our affairs and then in the very next sentence tell us to entreat the Father for a daily ration of bread?"

Jesus well knew the frailty of human nature with its mistaken belief in an existence apart from God, and He knew that mortals must be reminded often of the source of all good and that the words "Give us this day our daily bread" would be just such a reminder. It is hardly possible that anyone believes the word "bread" to be limited in meaning to a flour-and-water loaf. It is also used in a sense to include everything essential to daily sustenance.

I think everyone will agree that God gives us life and summer and winter, but when it comes to daily material things we think we earn these by the "sweat of thy face." We are prone to think and to act as though we are "on our own," and as long as our affairs run along with some degree of smoothness we assume a sort of "I-did-it" attitude, forgetting the greater part God must perform if all our labor is not to be in vain.

You may have heard the story that is told of a man who worked long hours spading, raking, and planting a large garden. After the last seed had been put into the ground and his garden tools put away he was heard to remark to his wife: "I've made the garden. Now if God will just let it alone we'll have plenty of food to eat this summer and some to store for the winter." And the story does say that God left the garden alone and not a single seed sprouted.

If Jesus found it necessary at all times to recognize that "My Father worketh . . . and I work" and "I can of myself do nothing," how much more do we need to remind this human self of our utter dependence on God for our "daily bread"?

"Give us this day our daily bread." How soothingly peaceful are these words as used in this connection! Today with competition in the workaday world so keen that men fairly wrest business from one another we may still be aware that it is God who gives the increase. "Give us this day" does not mean give us something for nothing and promise us security for today, tomorrow, and every day whether we work or not, nor does it mean hoarding, pulling

down our barns to build larger ones so that we may retire and take it easy. No, Jesus did not tell us to pray today for tomorrow and its needs, but for "this day."

And what is the "bread" our Father will give us this day? The mind and the soul need nourishment no less than the physical body, and even the heart of us craves affection. Many of us who would not be without our fruit and vegetables for one day think nothing of going days without spiritual bread and mental nourishment.

When we pray, "Give us this day our daily bread," we might well be meaning, "Feed us with the bread of heaven—the love, the courage, the patience, the strength, the everything needful for this day and keep us ever mindful of the truth that our daily sustenance for the body as well as for the mind and soul comes from Thee."

"And forgive us our offenses as we forgive those who have offended us." "Offenses"! There is a word we are not apt to misunderstand. When we pray "forgive us our debts" we can slide over the phrase easily, because the word "debt" in common usage has become so entangled with money matters that unless we owe another a sum of money we are inclined to tell ourself that we are out of debt. Hence we do not give much thought to "as we also have forgiven our debtors" since we have no debts to be forgiven. Such is the reasoning of human nature.

The same line of thought may follow the other wording of the phrase "forgive us our trespasses." There is nothing wrong with the word "trespass" itself, for a trespass is an offense done to another,

but our understanding and interpretation is likely to be limited to a more familiar meaning of the word. We have become so accustomed to "No trespassing" signs that the first meaning suggested by the word trespass is the act of cutting through another's territory, and since we are not in the habit of doing that we may go on with "as we forgive those who trespass against us" without a second thought. Repetition of well-known words does not always provoke second thought, and therein lies the danger of missing the deeper meaning.

Everyone understands the meaning of "offenses," especially in reference to "those who have offended us." But let us really listen to what we are saying when we pray, "and forgive us our offenses as we forgive those who have offended us." Are we in the habit of doing as the woman who said, "I forgive and forget, but I always remember"? We know full well that when a child splashes mud on another that some of the mud will splatter back on him. Can it be that as we give love for resentment and grant pardon to another that that very love and act of pardon "splashes" back and absolves or sets us free from our own offenses? And can it be that we are kept in bondage by the very resentment and unforgiveness we hold for those who have offended us? We know that the person who always manifests love and harbors no resentment in his heart meets little offense, for love attracts love.

"Bring us not into temptation," or as the older version puts it, "Lead us away from temptation." Jesus Himself was led into temptation, for we read in Matthew 4:1, "Then was Jesus led up of the Spirit

into the wilderness to be tempted of the devil." He knew that we must follow in His footsteps, that at some time we would be led into "the wilderness" of doubt, the place where the human, carnal sense would argue for its right to be master, and so Jesus would have us pray to be led away from temptation rather than to fall down before it.

Jesus silenced "the devil" by quoting from the Scriptures and was thus delivered from evil—all the evil that would have followed had He fallen down and worshiped "the devil," and so in the old translation of the model prayer we are told to pray "Lead us away from temptation." As victors, triumphant and rejoicing, we know that He does "deliver us from evil."

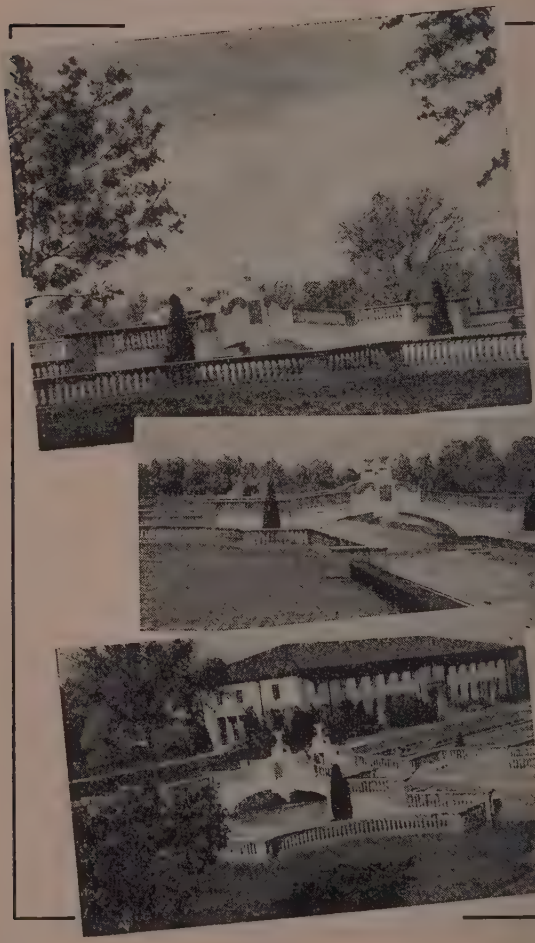
Then at the close of the Lord's Prayer we are told to repeat, "For Thine is the kingdom, and the power, and the glory, for ever." Again we remind ourself, that God's kingdom is the eternal allness now and evermore and that there is no power or glory apart from Him. God is all.

THE END

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise.

—LONGFELLOW

The Charles and Myrtle Fillmore Bridge



Friends of Unity who, through their prayers and ve offerings, have taken an active part in building e Charles and Myrtle Fillmore Bridge at Unity hool near Lee's Summit, Missouri, will be pleased know that most of the structural work on the idge is now finished. The accompanying photo- aphs show the beauty of this bridge that has been osen as a symbol to commemorate the lives of harles and Myrtle Fillmore, the founders of Unity.

One of the photographs, taken from the Admin- ration Building, shows that the bridge is useful well as beautiful and inspiring, in that it connects is building with the Tower and the Silent Unity ilding, which appears in the background.

Dedication ceremonies for the bridge will take ace in June, during the Unity Ministers' Associa- on Conference, at which time the names of all who ve sent love offerings to the bridge-building fund ll be blessed and placed in a permanent metal ntainer, which will be sealed in the bridge lustrade.

If you wish to share in the dedication of the harles and Myrtle Fillmore Bridge by having your me included in the bridge ceremony, address your e offering to the Unity Building Fund, % Bridge mmittee, Lee's Summit, Missouri. If you have eady contributed to the building program and sh to have your name included on the dedication oll, please let us know, and we shall be happy to that this is done.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, March 4, 1951

UNITY SUBJECT—*The Way to the Goal.*

INTERNATIONAL SUBJECT—*Wayside Ministries of Jesus.*—Mark 10:35-45.

35. And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee.

36. And he said unto them, What would ye that I should do for you?

37. And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory.

38. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?

39. And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized:

40. But to sit on my right hand or on *my* left hand is not mine to give; but *it is for them* for whom it hath been prepared.

41. And when the ten heard it, they began to be moved with indignation concerning James and John.

42. And Jesus called them to him, and saith unto
iem, Ye know that they who are accounted to rule over
ie Gentiles lord it over them; and their great ones exercise
uthority over them.

43. But it is not so among you: but whosoever would
ecome great among you, shall be your minister;

44. And whosoever would be first among you, shall
e servant of all.

45. For the Son of man also came not to be ministered
nto, but to minister, and to give his life a ransom for
many.

GOLDEN TEXT—*Whosoever would become great among you, shall be your minister.*—Mark 10:43.

SILENT PRAYER—*I serve others that I may gain dominion and mastery through self-control.*

In Oriental imagery angels are represented always serving. The Psalmist questioned: "What is man? . For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." We hold that angels represent ministering spirits or the thoughts of man. Therefore it follows that our tual expression is a little lower than the scope of r aspiring thoughts, until such time as we can tch up with the latter. Our destiny, then, is to nister or serve. We should be on the watch constantly against personal ambition and selfishness, hich show that our thought is being given to externals. We cannot at the same time face both inward and outward. When our thought is centered externals we are serving the personal self and losing the opportunity to learn true service, thus ening the way to greatness of mind and soul.

A modern writer speaks of "the pitiful useless-

ness of self-sacrifice," but this view is a mistaken one. Self-sacrifice is never useless. Even though it may arouse no appreciation in those for whom it is made, the gain to the one making it cannot be lost. It accrues to him under immutable law. Personal ambition, on the other hand, is a bar to spiritual development. Even to anticipate how great we shall be when we have achieved spiritual excellence has, according to this lesson, the mark of Jesus' disapproval. The spiritually ambitious are those who eagerly serve in the kingdom of selflessness.

We should be on the watch constantly against personal ambition and selfishness. These errors show themselves in many ways; where we least expect them, we may find them. When we see a man or a woman so zealous for his or her religious convictions as to be willing to sacrifice material means and comfort for these convictions, we think that person must be acceptable in the sight of God. Yet there may be a subtle ambition in his zeal that will defeat his high hope of heaven.

Metaphysically, Peter represents faith, John represents love, and James represents judgment. When Jesus did His greatest works He was accompanied by Peter, James, and John (faith, judgment, and love). We find that in doing work spiritually we need to use these three faculties. Faith in the power and omnipresence of Spirit is the foundation of spiritual thinking and living. "He that cometh to God must believe that he is." Love is very necessary also, and it should be tempered by sound judgment.

There is a period or degree of unfoldment in which certain faculties are infused with a desire to

le, but a higher degree of understanding does vay with this. Spirit gives itself without stint to its eations. It dominates nothing, but lavishly pours it all its gifts. When we merge our thought in the iversal mind we see clearly that Spirit is everyiere, the one sustaining force, not dominating eation but supporting it and giving the utmost eedom to all. He who denies personality efficiently erges his consciousness in this great sustaining ind of God, and becomes a co-worker and costainer of the universe.

The ambition to rule over people is a sure sign selfishness and mortal weakness. The true spiritl thought gives freedom to everybody and everying. "Where the Spirit of the Lord is, *there* is erty." To "lord it" over those whom we have lped into an understanding of Truth is stealing ne livery of the court of heaven to serve the devil " Those who dominate others are handicapping emselves by binding themselves to all the limitans that they affirm for their followers. They beme entangled in a thought web that can be broken ly by great effort.

QUESTIONS

1. Is personal ambition a bar to spiritual development? Why?
2. What three faculties do we especially need in working spiritually? Explain the function of these faculties.
3. Does Spirit dominate anything? What does it do?
4. What is a sure sign of selfishness and mortal weakness?
5. How do those who "lord it" over their fellow men handicap themselves?

UNITY SUBJECT—*The Spirit of True Worship.*

INTERNATIONAL SUBJECT—*Jesus Asserts His Authority.*—Mark 11:11, 15-19; 12:28-31.

11. And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

15. And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold the doves;
16. And he would not suffer that any man should carry a vessel through the temple.
17. And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.
18. And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.
19. And every evening he went forth out of the city.

28. And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?
29. Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one:
30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.
31. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

GOLDEN TEXT—*My house shall be called a house of prayer for all peoples.*—Isa. 56:7.

SILENT PRAYER—*Through the I Am I claim and bress my divine sonship.*

The criterion of Truth is service to God in our nd or spirit. In prophesying the coming of the rist the prophet Malachi declared that they who ır Jehovah shall "discern between the righteous d the wicked, between him that serveth God and n that serveth him not." To know instinctively e true from the feigned is a mark of high spiritual ainment, but the follower of the Christ can learn ıch from disinterested observation also. On His t visit to the Temple Jesus "looked round about on all things," and then retired to Bethany over- ght with the disciples. Next morning, on His re- n to Jerusalem, He cleared the Temple of the rchants who had set up business inside its pre- ıcts.

Our thoughts about commercial things have to regulated. All greed, which leads to dishonesty d other errors of many kinds, must be cast out, it cannot be merged in spiritual matters. When plan to make financial profit by some scheme of mortal mind, we create within our body temples éving thoughts that destroy our minds and steal very tissues of our bodies. By denial the su- me I AM casts out these thoughts and all that re- es to them. Then a great inflow of good follows.

"My house [body] shall be called a house of ayer for all the nations." The nations represent ying aggregations of thoughts that use the body a tenement. These thoughts can be brought into ine order through prayer. When we fail to set

our thoughts in order our body becomes a prey to discordant forces that rob it of health, peace, and the other blessings that are its portion under divine law. Instead of a temple of the living God it then becomes a den of these thieves of true thinking. Our right as well as our duty is to train our thoughts to call forth and our words to give utterance to the Spirit of the Christ within us.

Neither of the two commandments given by Jesus as the first and greatest is found in the Decalogue. The first is a sort of summing up of the Ten Commandments found in Deuteronomy 6:4, 5. The second is one of the six hundred-odd precepts recognized by the rabbis as binding commandments and is found in Leviticus 19:18. "On these two commandments the whole law hangeth, and the prophets," said Jesus; in other words, all Truth that had been discerned up to that time. The Master gathered the entire contents of the Mosaic law into the two statements defining human motive and intent. The aim or purpose of the heart determines the direction of the life and therefore is all-important.

The second commandment raises a question in the mind of the metaphysician. Self-love in the usual sense is a state to be overcome, not to be cherished. In what way then should we love another as we do ourselves? Surely it is none but the higher self that we are expected to love and to bring into expression in our life. Also in that area of our nature where we touch universal love we love ourselves instinctively and do for ourselves uncomplainingly and continually things that we would find it burdensome to do

r long for another person. But Jesus taught that we ould be as willing and as ready to do such things r another as for ourselves.

True worship is possible only as the inner life or r deepest nature is cultivated and the Spirit of the rist developed in it.

QUESTIONS

1. What is the criterion of Truth?
2. If we cannot instinctively tell truth from falsehood, can we enlighten ourselves in this regard by observation?
3. What house should be called a house of prayer, and how can we make it so?
4. Under what duty are we to train our thoughts and words?
5. What is defined by the two great commandments?
6. How does true worship become possible to us?

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Lesson 11, March 18, 1951

NITY SUBJECT—*Renunciation of Self, the Way to Life.*

NTERNATIONAL SUBJECT—*Jesus Faces Death.*
—Mark 14:22-26, 32-36.

22. And as they were eating, he took bread, and hen he had blessed, he brake it, and gave to them, and id, Take ye: this is my body.

23. And he took a cup, and when he had given thanks, e gave to them: and they all drank of it.

24. And he said unto them, This is my blood of the ovenant, which is poured out for many.

25. Verily I say unto you, I shall no more drink of ne fruit of the vine, until that day when I drink it new n the kingdom of God.

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26. And when they had sung a hymn, they went out unto the mount of Olives.

32. And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray.

33. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.

34. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch.

35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.

36. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

GOLDEN TEXT—*Not what I will, but what thou wilt.*—Mark 14:36.

SILENT PRAYER—*I gladly let go of personal will and personal selfishness; I relinquish all to God, that the Spirit of life may find full expression in me.*

In this lesson we are taught how to escape sin and its consequences.

The feast of unleavened bread, or the Passover, was kept in commemoration of the escape of the first-born of Israel when the angel of death passed over. The doorposts were sprinkled with blood; when the Lord saw this sign, the household was spared.

The "first-born" in consciousness is the I, self-identity. In Egypt, or ignorance, the *I* in man does not know that it is immortal; it seems to go down when the thought, or angel, of death passes over. In the Is-real state it proclaims life: sprinkles blood on the doorposts.

Jesus came to proclaim a new and stronger influx
life: "I came that they may have life, and may
ve *it* abundantly." Sin means missing the mark,
falling short in expressing God's ideas of man.
death and suffering are parts of our experience, it
self-evident that we have not eaten the Passover
th Jesus. To eat His flesh and drink His blood un-
rstandingly is to affirm and realize that the life
d the substance of our organisms are spiritual and
iding and eternal.

Among our faculties (disciples) is one whose
idency is such that through it we are brought into
ndemnation and suffering. This one is self-appro-
iation (Judas). In its highest office this faculty
spiritual appropriation through prayer and praise
udah); in human consciousness it is acquisitiveness
udas). Suffering and crucifixion are brought about
the exercise of this faculty in selfishness.

Yet Judas could not be excluded from the twelve
ostles, except by his own act. Metaphysically Judas
the treasurer of man's system (he carried the bag),
id he also is a thief. Until the consciousness is
holly raised to spiritual thought, the Judas char-
teristic while dominant in a person causes him to
e selfish, proud, ambitious, and tyrannical. But
hat Judas signifies cannot be spared. In the regen-
ation it must be understood. Each person must
tablish a right relation by giving up his will to
od and by relinquishing the selfish thought of
wnership of even the life and substance of his or-
anism that he has called his own. "He took bread
. . and said, Take ye: this is my body. And he took
cup, and . . . gave to them: and they all drank of

it. And he said . . . This is my blood . . . which is poured out for many."

When the place of absolute renunciation of all the personal self is attained, there rushes into consciousness a new relation, a new realization of oneness with the universal life and substance of Spirit; the "fruit of the vine" of infinite life is drunk in every faculty, "in the kingdom of God."

In the experience of Jesus in Gethsemane we have a further lesson in the giving up of the will and desire to God, that a complete death to the lesser self with its imperfections may be accomplished. This letting go of self is a necessary step preparatory to the resurrection into newness of life which always takes place when the consciousness is opened to the inflow and dominion of Spirit.

Gethsemane means "oil-press," and is a symbol of trial, distress, or agony. To the extent that the personal, limited self in us influences our life and keeps us in darkness, we suffer in letting go of mortal thought and its attachments. But as our inner faculties of faith (Peter), judgment or discrimination (James), and love (John) are awakened more and more to spiritual understanding and realization, we find great comfort and joy in the truth. We then gladly relinquish in thought and deed all that falls short of the highest, that we may become wholly a new creature in Christ Jesus, and may enter fully into the kingdom of everlasting peace and life.

QUESTIONS

1. Explain the Passover metaphysically.
2. How may we know whether or not we have eaten

the Passover with Jesus? How do we eat his flesh and drink His blood?

3. What does Judas signify in consciousness, and what place has he?
4. How must we deal with that which Judas signifies? How is a right relation established?
5. What is meant by the statement that the "fruit of the vine" is to be drunk in "the kingdom of God"?
6. What lesson do we get from the experience of Jesus in Gethsemane? Why does anyone need to let go of mortal thought and its attachments? Why does he suffer in doing so? When do we learn to let go gladly?

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Lesson 12, March 25, 1951

UNITY SUBJECT—*Risen with Christ.*

NTERNATIONAL SUBJECT—*Through Death to Life.*
—Mark 15:33-37; 16:1-7.

33. And when the sixth hour was come, there was arkness over the whole land until the ninth hour.

34. And at the ninth hour Jesus cried with a loud oice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35. And some of them that stood by, when they heard , said, Behold, he calleth Elijah.

36. And one ran, and filling a sponge full of vinegar, ut it on a reed, and gave him to drink, saying, Let be; et us see whether Elijah cometh to take him down.

37. And Jesus uttered a loud voice, and gave up the host.

1. And when the sabbath was past, Mary Magdalene, nd Mary the *mother* of James, and Salome brought pices, that they might come and anoint him.

2. And very early on the first day of the week, they come to the tomb when the sun was risen.

3. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?

4. And looking up, they see that the stone is rolled back: for it was exceeding great.

5. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.

6. And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him!

7. But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.

GOLDEN TEXT—*Lo, I am with you always.* —Matt. 28:30.

SILENT PRAYER—*Through the power of the living Christ in me I am being resurrected into newness of life daily.*

The Crucifixion is a symbol of the separation between personality and spiritual consciousness and the final triumph of the latter in the life of man. "The place of a skull" symbolizes the intellect, where the act of renunciation of the self takes place.

Instead of the stumbling block that the Crucifixion has been to some persons it becomes a signpost to self-mastery. The "things of God" are the things that concern the inner life, and these take no account of human failure or contradiction. They turn failure into victory. In consciously giving up the whole error mentality, one does not die, but the false ego (Adversary) that has entered the human being as personality and become part of his con-

ousness is wholly eradicated.

Holding faithfully to the highest that we know l freely surrendering the personal consciousness, enter into a higher consciousness. We must put ernals out of mind, just as the Roman soldiers posed of the garments of Jesus by dividing them ong themselves. These soldiers represent the ces of the intellect, which unthinkingly executes behests.

As we learn to think spiritually instead of ma- ially the Resurrection of Jesus will no longer be a stery to us. We know that He healed paralytics, nd people, and in three cases raised those who had d. He knew a way of restoring life which those ing in His age did not know. He tried to explain to His disciples, but they did not understand. hen He told them that He would be crucified and t He would come to life again, they seemed to ve no comprehension of what He was saying.

It is not at all surprising, in view of the almost iversal ignorance of the power of Spirit in man, it the close friends of Jesus were filled with aston- ment and fear when they found that He was not the tomb where they had laid Him. They could t conceive that for years He had been training s soul to assert undying life. But that is what He d done, and it is the heritage of this age to un- rstand the law by which it was done.

The body is the outer expression of a perfect dy idea eternally existing in the Mind of Being. lis body idea is externalized through the thinking inciple in man, and man has power to think into body any condition that he can imagine. For

ages men on this planet had lost sight of this law and their bodies drifted farther and farther away from the divine plan, until they died. Then death as a habit became so universal that men accepted it as unavoidable.

Jesus spent whole nights in prayer, and through the intensity of His devotions made union with Divine Mind. This union was so full and complete that His whole being was flooded with spiritual life, power, substance, and the wisdom to use them in divine order. In this manner He projected the divine body idea, and through it His mortal body was transformed into an immortal body. This transformation was accomplished before the Crucifixion, and Jesus knew that He had so strengthened His soul that it would restore His body, no matter how badly it might be mistreated by destructive men.

QUESTIONS

1. Of what is the Crucifixion a symbol?
2. Under what law did Jesus transform His mortal body into an immortal body?
3. Can we hope to follow Him in this respect?
4. When did the transformation take place?
5. Will thinking spiritually instead of materially make the Resurrection life more understandable to us?

Join in this prayer for world peace:

Let liberty, justice, righteousness, and peace be established throughout the world, in the name of Jesus Christ.

A Message to the Friends of Unity

Long-time friends of Unity School, who con-uted funds to the building of our former offices l printing plant at 917 Tracy Avenue in Kansas y, Missouri, will be glad to know that these build-s have been sold recently to a worth-while or-nization—The Salvation Army.

For over thirty years Unity carried on its work these blessed buildings. When they were out-wn, construction of new buildings was started Unity Farm near Lee's Summit, Missouri, where now have much more room to expand in our vice for the Lord.

We feel that our friends will be pleased to know t the good work for the Christian cause to which r former structures were dedicated will be carried at the old location through the Men's Social Serv-Center of The Salvation Army. We know that se buildings, permeated with our prayers and od thoughts, will continue to be a blessing to the ny persons who will enter them. Prayer will con-ue there, and the assembly room being built by Salvation Army will be named the Fillmore apel in honor of our own beloved founders.

Friends will also be glad to know that the money ich was originally contributed for the buildings

at 917 Tracy has now, after the sale of the buildings been reinvested in the new buildings of Unity School at Unity Farm. Thus, each blessed gift will continue to be in perennial service in His name, and the ones who gave so generously will continue to be blessed.

We know that you will join in blessing these buildings and the phase of the Lord's work that will be carried on in them.

UNITY SCHOOL OF CHRISTIANITY

Let Us Now See a Miracle

Let us now see a miracle, world old,
As earth, and air, and sun, and rain unfold
Into the perfect whole of God-ripe corn.
Let us behold a miracle reborn
Each year as God-incrusted, ripened fruit
Appears on tender branch, or God-green shoot
Makes manifest His care, or seed's rebirth
Proclaims the life of God upon the earth.

Let us give thanks that in the deep-held sod
Below the eyes of man is light from God
That makes his love-incrusted seeds that lie
Incased in earth push upward to the sky.
Let us give thanks that earth, air, sun, and rain,
And God, before our eyes, grow into grain.

—*Elizabeth J. Moore*

Silent UNITY

The resurrecting Christ radiance lights my mind, and my whole being is illumined with Truth.

The Society of Silent Unity, founded more than fifty s ago, is the healing department of Unity School, istering without seeing them, to those who need help. Our purpose is to aid through prayer all persons who, ng faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of e to whom we minister. "Give, and it shall be given you; good measure, pressed down, shaken together, ning over."

Our Silent Unity group numbers some hundred conse- ed workers who are devoting their lives to God's work humanity. They are proving daily that physical, financial, tal, and spiritual difficulties can be overcome by right- prayer. Even though everything else may have failed, shall pray *with* you, for we have faith that "with God things are possible."

We pray *with* you and also instruct you how to pray to Father in secret in order that you may help yourself. at Unity is praying always, and your co-operation in er is of mutual benefit. Do not hesitate to write to us help because your problem is personal. All correspond- e is confidential.

Address your request to Society of Silent Unity, Lee's mmit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been heale by the power of Spirit. Those who wish to gain inspiratio from someone whom God has healed may write, in care the Unity School Editorial Department, to givers of the testimonials. Each letter must be unsealed and give t initials and address of the person to whom it is to be fo warded; also the name and date of the periodicals in whi the testimonial appeared.

I Will Come and Heal

A YEAR ago I fell and fractured my right hip, rather the femur, which is even more serious.

We asked for your wonderful co-operation that time, something for which I shall ever be than ful. God surely answered those prayers.

I am now walking perfectly, which amazes t doctors who predicted that I might never walk aga because of the nature of this fracture. But God s differently, and I thank Him again and again f my wonderful recovery.—*Mrs. F. S., California.*

THROUGH reading and believing your thoughts *Weekly Unity,* my nervousness is almost entir vanished and friends ask what I've done to m me so calm and friendly. Last year at this tim was crying, cross, and taking medicine to overco nervousness. Needless to say I'm so grateful for help I have received, as our family is much hap and I feel like a new person.—*Mrs. N. C., Michig*

I RECENTLY wrote you asking you to pray with as I had had a bad fall and was confined in bed v

n injured knee. I could not move my left leg and as suffering severe pain.

You had just received my letter when the pain ased and all discomfort dissappeared.

According to mortal mind a miracle was per-rmed. I am very happy and thankful to God and u in Silent Unity for your prayers. God surely does rk in wondrous ways.

My leg and knee are absolutely perfect now. I not tire and can do much more work than I have r years. I'm 75 years young and have a very large rden I care for. I look after six grandchildren, too. ank you and God bless you one and all.—*Mrs. S. Idaho.*

WROTE you for your prayers and have written sev-l times since. In my first letter I told you that I d decided to discontinue taking medicine for high od pressure, which then showed 230. I relied ely on prayer and read and studied the Bible and UNITY. This spring I went to the clinic to have blood pressure checked and was told it is almost rmal.—*Mrs. H. L. B., Washington.*

OUT a month ago I sent a telegram to Silent ity requesting prayers for my brother's wife, who s very close to passing on. The doctor said her rt was failing and that she was on the "brink." had pneumonia and a severe attack of gall dder trouble. She is seventy-two years of age. thin one hour after the telegram was sent she ned her eyes, her color returned and she told her ily at the bedside, "I am going to get well." thin seven days she was home from the hospital

and is now enjoying her cottage at the lake.—*Mrs. J. K., Indiana.*

MY HUSBAND had been ill with arthritis for over a year and going to one doctor after another trying to find one who could provide some relief. My sister gave him the book, *God Is the Answer,* to read. One month after he read this book he improved so much that he was able to return to work. All the doctors were amazed. They could not understand it but we knew it was God's work.—*Mrs. R. P., Louisiana.*

Filled with Plenty

WHEN I wrote to you for your prayers in meeting our obligations our business was very dull and we did not want to fail in meeting our payments as they came due.

It was amazing how orders came into us and we were able to get them out on time without any confusion. God was supplying our good and was also giving us strength and wisdom to get them out in good time. Words cannot express how grateful I am to Unity for prayers.—*Mrs. M. L., Oregon.*

IT IS with joy and deep appreciation that I am privileged to tell you that almost simultaneously with the receipt of your communication came an offer of a position to head the theory department of a music school. This is the door opened after three years of rest, study, and prayer. Silent Unity has been working with me all the while, and I am deeply grateful. May God's blessings continue to flow in and through you.—*M. H. F., Michigan.*

WROTE you for a prosperity bank and help for my husband in his business. The very next day after mailed the letter I received approval for a temorary job and my husband made a substantial sale uring the week. So many wonderful things have een made manifest during these few weeks that I m truly grateful for Unity.

I started saving in my bank, blessing each exenditure, immediately after writing you. Also, am practicing tithing for the building fund for our ocal Unity Center.—*Mrs. W. G. W., California.*

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My Help Cometh from Jehovah

EADING over and over again H. Emilie Cady's *Lesons in Truth* has opened up new illumination. I ways find something especially helpful, which apears to be quite new even though the pages have een perused many times in the last twenty-five ears. For all the good, I am deeply thankful and now your prayers have uplifted me and given fortide to conquer a few remaining tests.—*R. F. R., alifornia.*

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CLOSED is one dollar, for which please send me nother copy of *Atom-Smashing Power of Mind.* I n enjoying mine so much that I can't do without Therefore I am ordering this copy for lending urposes. I hope to be able to give copies of this onderful book to many people before too long. -*Mrs. V. W. P., North Carolina.*

HIS little envelope tells me that my subscription

for UNITY is due. I am praying daily that I may be given a better understanding of all its teachings. The articles are all so good and mean so much to me.

We start with *Daily Word's* affirmation each day and have all the magazines except *Wee Wisdom* in the home. We often think we would enjoy that even if we are up in years. God bless you and your wonderful work.—*Mrs. R. F. H., California.*

He Is My Refuge

I HAVE WRITTEN to you for prayers many times and found great joy and comfort in the help you have given me. The last request was for prayers about an apartment and about financial assistance to meet all of my needs during the time of moving and the time my daughter was unemployed. Every prayer has been answered wonderfully. We now have a very nice room and bath in a lovely, quiet hotel in a very desirable part of New York City, and we love it here. Everyone is so kind and so solicitous about our well-being, and it is permanent.

My daughter has a fine position as assistant to a well known society columnist, and she is very well liked. She is very happy in her work.

I am grateful to you for your prayers, as it is making me realize more and more the power of prayer and the presence of God in our immediate need.—*Mrs. A. W. T., New York.*

THE FIRST time I heard your radio lesson I was dial-ing for something worth while to listen to as I mad

e beds. That was the first I even knew about your ily messages. That was the turning point of my fe. Just to think I had to go forty-seven years be- re finding the right path! That was November, 48. I have studied your literature almost constantly ice and have found perfect peace. God bless Unity. —*Mrs. J. C. W., Texas.*

His Truth Is a Shield

WHEN A terrible tornado swept through a large ction of our town my husband and I went out on e front porch to watch the storm. We saw the low d wide funnel coming directly toward us. We ent in the house. I immediately said *The Prayer of ith* and called the family together. We were all ry calm. Everyone, neighbors and family, remarked ow suddenly the funnel swerved and passed within ur blocks of us. I know others prayed, but I know at my prayer was answered. I am so thankful and el so humble. I know my prayers will always be swered for the best.—*Mrs. H. L. W., Missouri.*

Y HUSBAND has been driving for twenty-five years. drives a truck and an ambulance. He has never d an accident because he has always said this ayer before starting the car: "God guides the hand at guides the wheel." People marvel at his skill handling both the truck and the ambulance in r city where a steady stream of traffic makes an- ering emergency calls difficult. But with his prayer e way is made clear, he explains.—*Mrs. L. B., lifornia.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping wit
the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alamo—Marie M Giles, Alamo Community Club
Alhambra—Gertrude Hall, 25 S 2
Auburn—John Hinkle, St. Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, Culver City hotel
Escondido—Clarion Lindas, 143 W Grand
Fontana—H P Nicholls, 371 N Citrus
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, G. Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Veron
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, Woman's club
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love (col) 80 Orange pl
Pomona—Unity, 249 W Monterey
Redlands—H P Nicholls, 116 W Fern
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temp
San Bernardino—Dr & Mrs H P Nichol 763 D st
San Diego—Marie Fleming, 441 C
San Fernando—Vera Stenen, 523 Maclay ave
San Francisco—Robert Hulbert, 25 F ton; Ethel Higgins, 133 Geary
San Gabriel—Ethel Turner, 325 S P
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 fayette
Santa Ana—Myron & Estelle Key, 2 N Broadway
Santa Barbara—Robert Sikking, 227 Arrellaga
Santa Cruz—Alice Hopkins, 916 Rive
Santa Monica—Sue Sikking, 1528 3
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tw
Stockton—Grace Swannell, 48 W Po
Studio City—Herbert J Schneider, 1 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Vic
Vista—Sonja Samiran, 323 A B'w
Watsonville—Alice Hopkins, 31A Mad
Whittier—Louise Newman, 410 S Gr leaf

COLORADO

Colorado Springs—Ann Winstead, W Colorado
Denver—Alice Benson, Colorado bld
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 610 Fair
Hartford—Faith Cornwall, 926 Mai
Meriden—Bonnie Adams, Hotel Win
New Haven—Bonnie Adams, Hotel

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy F New Colonial hotel; Ann Sand 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chambe Commerce auditorium
Daytona Beach—Mary Huck, 128 B way
Delray Beach—Frances Jarrell, 4 Atlantic
Ft Lauderdale—Nora Campbell, an's club
Fort Meyers—Fermor Guitteau, 82
Jacksonville—Wm & Bonnie Gre Lomax at May
Lakeworth—Maud Guitteau, Wo bldg
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S C

...eola—Eva Rosencranz, 114 W Gar-
...rd—Carolyn Parsons, Valdez hotel
...tersburg—Louise Beaty, 801 6 ave S
...a—Ruby Wagner, 626 No B
Palm Beach—Fannye Treaster, ...rge Washington hotel

GEORGIA

...ta—Kathryn Boyce, 684 W Peach-
; Mabel Butts (col) 382 Ashby NW

HAWAII

...alu—Marie Handley, 240 Lewers rd

IDAHO

...—Christopher Scott, Pinney bldg

ILLINOIS

...ington—Hazel Erisman, 108 E ...lberry
...paign—Viretta Sutherland, City bldg
...go—W I & Anna Hoschouer; 306 S ...bash; Unity, 64 W Randolph; Edith ...holds, 116 S Michigan; Janet Beau-... 410 S Michigan; Margaret Halsey ... 322 E 43d; Henrietta Gorden ... 4307 S Mich
...r—Hazel Erisman, 317 W Decatur
Louis—Florence Schaefer, 656 N 79
...ton—Maud Kellogg, Evanston hotel
...ville—Viretta Sutherland, Illinois ...l
...n—Ethel Maguire, Central Com-...ty Church, 16th & Charleston
...ord—Bernice Biggers, Empire bldg
...field—Eva Conover, 709 S 7th

INDIANA

...ayne—Merton Thorpe, Court & ...y
-Margaret Cain, YMCA
...ond—Margaret Cain, Masonic ...ple
...apolis—Margaret Strahle, Claypool ...l; Frederick Andrews, 8 E Market

IOWA

...oines—Betty Stitt, 3118 Grand
... City—Mary Robinson, 236 Insur-... Exchange bldg

KANSAS

...inton—Nona Kerfoot, 316 W 15th ...e—Harriet Pfouts, Jayhawk hotel
...e—Carl & Lois Moran, 3241 Victor

KENTUCKY

...ton—Clara Conway (col) 244 Ky
...ille—Maebel Carrel, 1322 S 4; ... Cox (col) 1233 S 16

LOUISIANA

...rleans—Eloise Echlin, 4730 Cleve-...; Ruth Murphy, 3722 St Charles
...port—Gilliam David, YMCA bldg

MAINE

...nd—Unity, 562 Congress

MARYLAND

...more—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Bess De May, YWCA bldg
Bay City—Aelola James, YWCA
Birmingham—Virginia Shipley, Theater bldg
Detroit—Eric Butterworth, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Elliott, YWCA bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Overland—Kate Evans, 2422 Goodale
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 500 E Front

NEBRASKA

Lincoln—Mildred Brown, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 109 Main
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel

Plainfield—Elinor MacDonald, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 185 Franklin
Trenton—Elinor MacDonald, 232 Hamilton

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, 120 E Water
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Great Neck—Emma Jean Sartori, 73 Cutter Mill
Ithaca—Elise Rosenburg, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Ethel Wedemeier, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High
Canton—Daisy Daggett, 203 6th N W
Cincinnati—Effie Smith, Erna E Wissmann, Madison & Andrews; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale and Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Joseph Jones, 19½ S Limestone
Toledo—Wallace Tooke, 2749 Upton
Warren—Everett St John, 167 Main Ave S W
Youngstown—Everett St John, Home Sav & Loan bldg

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, France.
Unity literature in Italian: 31 Via Ravadera, Tone Pellice (Torino) Italy

OKLAHOMA

Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cross ley, Midwest bldg
Okmulgee—Ruth Jacques, McCullough bldg
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Andrew Carlson, 233 Oli

PUERTO RICO

San Juan—Rafaela Melendez, Carnegie Library, stop 1

TENNESSEE

Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 114 E 15
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, Flatiron bldg
Houston—Lilian Brass, 3500 Louisiana; Corine Smith (col) 1302 Schwab
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 Wetmore
Kennewick—Beulah Scott, Arrow Cafe
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Seattle—Donald O'Connor, Arcade Bldg
Tacoma—Warren Meyer, 1012½ A
Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Kenosha—Lu Verna Bauer, 5902 8
Milwaukee—Mae Lundahl, 1820 E North

CANADA

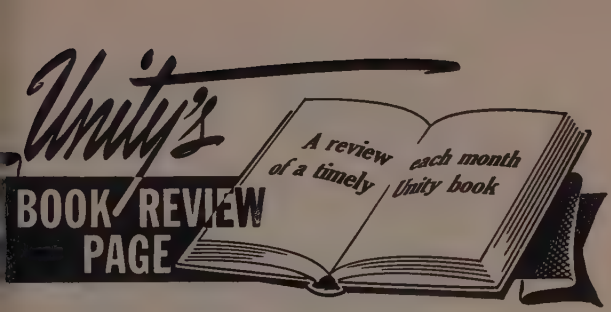
London—Mary Dunning, Moose temple
Montreal—May Duncan, Ritz-Carlton hotel
Ottawa—May Duncan, National bldg
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, Masonic Temple, 5 Eglinton E
Winnipeg—Edna Bowyer, 360 Young

ENGLAND

Easington Village—Thomas Merrington, 11 Sea View, Co Durham
Carnarvon, North Wales—Dora Johnson, Llanfair Hall
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Sunderland—Thomas Merrington, Durham

MEXICO

Mexico D. F.—Clara Kouns Lumley, La Palma 39



Jesus Christ Heals

By Charles Fillmore

"To be continuously healthy we must draw upon one and only source of life, God. God is Spirit, d Spirit pours its quickening life into our mind and dy when we turn our attention to it and make ourself eptive by trusting Spirit to restore us to harmony d health," says Charles Fillmore.

Mr. Fillmore imparts his vision of the truth about lth in vigorous, reassuring language and has in- ed many people to turn to God for the healing of ir mind, body, and affairs. In this book he shows arly how demonstrations are made, namely by fol- ing these three steps: recognizing the Truth as it n principle, holding the idea, and acknowledging fillment. "Pray believing that you have received," s Mr. Fillmore, "and you shall receive."

Jesus Christ Heals abounds in precepts for the der to follow in order to gain perfect health and is easury of positive instruction.

(*Jesus Christ Heals* is bound in black Fabrikoid and is ed at $1.)

UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again	standard only	$1.00
	Favorite Unity Radio Talks	standard only	1.00
	God a Present Help	standard only	1.00
	God Is the Answer	*Dutch* $1; *English*	1.00
	Great Physician, The	standard only	1.00
	How I Used Truth	*German, English*	1.00
	Lessons in Truth	*English*	1.00
	Lessons in Truth	*German, Russian, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore	standard only	1.00
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	Finding the Christ	*Russian, German, Swedish*	.10
	Have We Lived Before?	standard only	1.00
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	Sunlit Way, The	standard only	1.00
For Devotion	Bible, American Standard Version		6.00
	Book of Silent Prayer		.50
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	Christ Enthroned in Man	standard only	1.00
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	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis	standard only	1.00
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	Selected Studies	standard only	1.00
	Talks on Truth	standard only	1.00
	Teach Us to Pray	de luxe $2; standard	1.00
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Greeting Booklets

Are You Getting All You Want from Life?	.10	Holy Bread	.10
Be at Peace	.10	Land Is Bright, The	.10
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Daily Resurrections	.10	Mental Equivalent, The	.10
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Gift Imperishable, The	.10	Sanctuary	.10
God Is Blessing You Now	.10	Song of Life, The	.10
Good News, The	.10	To Them That Ask	.10
Great Helper, The	.10	Way of Faith, The	.10
		Where I Am King	.10

(12 copies of these booklets for $1. Envelopes included)

For Children	Crybaby Kangaroo	1.00
	Jet's Adventures	1.00
	Jet and the New Country	1.00
	Teach Me to Pray	1.00

NEWS from UNITY

y Truth hings by Mail

you should like to en- ot a systematic course of study but do not have to attend the Unity ng School at Lee's Sum- Missouri, in May, June, and August, the Unity ngs can be brought to in your own home gh the Unity Corre- ence School.

staff of consecrated teachers and specially l workers prepare a of study that is mailed on your enrollment in Unity Correspondence . You study the lessons write your papers at then send them to School to be graded eturned to you with l comments. You may at your own speed; are no "deadlines" or equirements.

mplete information about the Unity Correspondence Course may be obtained by writing to Unity Correspondence School, Lee's Summit, Missouri.

For the New Truth Student

An excellent book for a student new to Truth is *Favorite Unity Radio Talks.* Comprised of actual scripts used on "Unity Viewpoint," Unity's fifteen-minute radio program, the book presents the Unity view of how to meet and cope with the various problems daily living presents.

Some of the chapter titles are: "Self-Confidence," "Overcoming Mistakes," "You Do Not Work Alone," "Getting Along with People," "Constructive Speech," and "Relaxation."

Clearly written and easily understandable, *Favorite Unity Radio Talks* will give

you a new slant on life with each of its twenty-seven chapters. The price is nominal —just $1.

Do You Read Weekly Unity?

Weekly Unity, like UNITY magazine, is a publication that has helped many in their search for Truth. Contained in each issue of this 8-page periodical are true-experience articles, telling of ways in which Truth has brought healing and happiness; the inspiring "Things to be Remembered" column, by Lowell Fillmore; and a weekly message from Silent Unity. Also included in each issue of *Weekly Unity* is a lesson based on the International Sunday School Lessons with a clarifying Truth interpretation, poems, a testimonial column, and announcements of Unity lectures in various cities.

Let *Weekly Unity* help you build a more solid working foundation of Truth for just $1 a year.

To Teach The Lord's Prayer

If you want to teach your children the Lord's Prayer make use of the modern teaching method of using a phonograph record!

Educators find that memorizing from phonograph records is easier, quicker, and more enjoyable for children than the old-fashioned method of memorizing from the printed word. Try it in your own home by ordering Unity's 10-inch, unbreakable Vinylite recording of "The Lord's Prayer" and make prayer period a time of learning and growth for the children. The record may be purchased from Unity Headquarters for $1.50. On the reverse side is an organ solo presentation of "God Bless You Everyone," the theme

music used on "Unity Viewpoint."

Bible Dictionary an Ideal Easter Gift

If you want to remember another Truth student in

pecial way at Easter, *etaphysical Bible Dic-* is an ideal gift. It is at assistance to Unity pondence Course stu- or to any reader of literature who would

additional information ny Bible matters men- in Unity magazines oks. The *Metaphysical Dictionary* contains over ges of Biblical names rms, together with the ysical meaning and ion of each one. Bound dsome and durable blue m, the *Metaphysical Dictionary* is priced

's Fifty-Books

you familiar with fifty-cent books on the s of prayer, healing, hing?

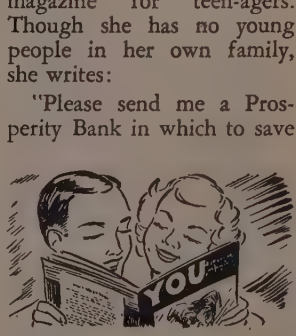
Silence, by E. V. Ingra- clearly explains the g and practice of the method of prayer as ed by Truth students.

As You Tithe so You Prosper, by Louis E. Meyer, explains how the practice of tithing opens the way for increased supply. *The Book of Silent Prayer* contains an article on prayer in addition to seasonal blessings, prayers for specific occasions, and favorite Bible passages. *Divine Remedies* brings words of healing for body inharmonies.

Helps Two Young People

A heartening letter comes from a woman who is interested in *You,* Unity's new magazine for teen-agers. Though she has no young people in her own family, she writes:

"Please send me a Prosperity Bank in which to save



the money for two subscriptions for the new magazine, *You.* D—— is a junior high-school girl and goes by our house to school. None of the girls walk with her. Her mother married again after

"A MILLION DOLLARS' WORTH OF GOOD *for Only a Dollar a Year!*"

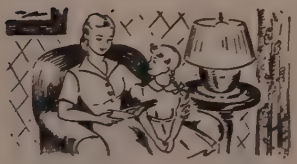
Many readers of DAILY WORD, Unity's monthly magazine of daily devotional lessons, marvel that the cost of a year's subscription is only a dollar. A friend in California writes:

"Every time I read DAILY WORD I think of how much good it has done for so many people. If such things could be measured from a monetary standpoint, I'd say we were getting a million dollars' worth of good for only a dollar a year!"

Another friend writes from South Carolina:

"If I just had time to tell you of the amazing good I have seen come from the lives of those to whom you send DAILY WORD! I have seen families reunited, health restored, all sorts of negative conditions changed. God bless your work!"

The subscription rate for DAILY WORD is purposely kept low by Unity so that the magazine will be within easy reach of every budget. Just $1 for twelve issues. Send today for your own subscription.



Unity School of Christianity

LEE'S SUMMIT, MISSOURI

W TO INCREASE YOUR INCOME

the yearly "tussle" with income-tax forms has left eeling that you are not as prosperous as you would o be, why not plan right now to make the coming ness year a more profitable one?

aid persons seeking the true road to prosperity success, Unity publishes the monthly magazine OD BUSINESS. In it you will find much more than theorizing on how to increase income, for GOOD INESS brings you concrete examples of Christianity ork in business firms whose names you will instantly gnize. Send for a one-year subscription (just $1), make 1951 your most profitable year!

FOR ADDED PLEASURE

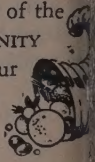
If you are already a *Good Business* subscriber if, after you subscribe, you wonder how many these wonderfully helpful articles you have en missing, send for a copy of the new book RAYER IN THE MARKET PLACE. Priced at st $1 a copy, this book contains twenty-seven the best articles that have appeared in *Good usiness* in recent years. You'll enjoy reading it!

ITY SCHOOL OF CHRISTIANITY
Lee's Summit, Mo.

God and Your Financial Affairs

Do you readily accept God's promise of healing for your body, yet hesitate to ask for the healing of your financial affairs? The truth is that God as your loving, all-providing Father is just as willing to prosper you as He is to give you radiant health.

To help you attain a consciousness of God as your supply, do as thousands of Unity students do: practice the Unity Prosperity Bank drill! Send for a Bank and each day repeat the prayer that accompanies it. The savings you place in the Bank each day as part of the prayer-and-practice drill may be used for UNITY gift subscriptions, which may be ordered for your friends at the time you request the Bank. Use the convenient coupon below.



Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

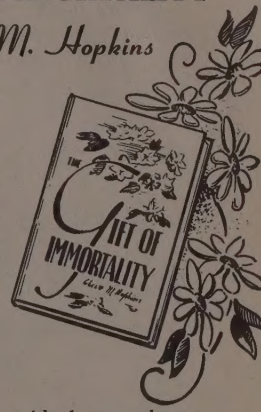
City ..... State .....

Please indicate postal zone number, if cities are so divided. U-3-5

A New Easter Greeting Booklet!

THE GIFT *of* IMMORTALITY

By Alice M. Hopkins



THE GIFT OF IMMORTALITY, Unity's newest Easter greeting booklet, contains three inspiring articles by Alice M. Hopkins on the theme of that victorious spirit in man which can lift him above any situation if he will call it forth and depend on it. These articles formerly appeared as part of a seven-ten series in *Weekly Unity* several years ago, but in this new greeting booklet form they make an ideal remembrance for your friends at Easter.

OTHER GREETING BOOKLETS SUITABLE FOR EASTER GIVING

Daily Resurrections
The Song of Life
The Land Is Bright
Recipes for Living
Preparation for Easter
The Good News
Where I Am King
To Them That Ask
Be at Peace
The Protecting Presence
The Mental Equivalent

These greeting booklets are 10 cents each, or you may have an assortment of 12 (your own selection or ours) for $1. Each booklet comes with an attractive Easter mailing envelope requiring only one and one-half cents postage.

UNITY SCHOOL OF CHRISTIANITY
Lee's Summit, Missouri

God and Your Financial Affairs

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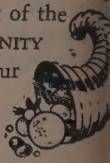

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Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-3-51